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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1096.]

LONDON: WEDNESDAY, NOV. 7, 1866.

PRICE { UNSTAMPED .. 5d.
STAMPED 6d.

NEW CONGREGATIONAL CHURCH, LEWISHAM.

Minister—Rev. HENRY BAKER.
The Memorial-stone of this Church will be laid on TUESDAY, November 20th, 1866, by
SAMUEL MORLEY, Esq.
An Address will be delivered by the Rev. Robert Vaughan, D.D. The Revs. T. Binney, Newman Hall, LL.B., Dr. Halley, J. G. Rogers, B.A., J. Corby, R. Seddon, J. Viney, Geo. Martin, J. Beazley, and other ministers, have also promised to take part in the services. Cold Collation at Half-past Two, Tea at Six, Public Meeting at Seven.

EXETER HALL LECTURES.

These Lectures will be resumed this Winter, and Delivered by Very Rev. HENRY ALFORD, D.D., Dean of Canterbury; Rev. JOHN HALL, D.D., Minister of Rutland-square Presbyterian Church, Dublin; Rev. WILLIAM AKNOT, M.A.; Hon. and Rev. B. W. NOEL, M.A.; Rev. J. C. MILLER, D.D.; Very Rev. WILLIAM ALEXANDER, D.D., Dean of Ely; Rev. GERVASE SMITH, M.A.; Rev. THOMAS BINNEY, Minister of the Welsh House Chapel; Rev. SAMUEL MARTIN; Rev. WILLIAM ARTHUR, M.A., President of the Methodist Conference.

Tickets for the Course only, 2s. 6d., admitting to any part of the Hall, may be had at the Young Men's Christian Association, 1, 5, Aldersgate-street, City, and at the usual depots.

ROYAL POLYTECHNIC.

Meat cooked at a distance of 100 feet from the fire by visible rays. A cigar lighted, and other combustibles set on fire in a darkened room by invisible rays. These and other remarkable experiments will be exhibited in Professor Pepper's new Lecture on "Combustion by Invisible Rays," which will be given on Tuesday, November 6th, at Eight o'clock.

ORPHAN WORKING SCHOOL, MAITLAND-PARK, HAVERSTOCK-HILL, N.W. SPECIAL ELECTION: CHOLERA CASES.

The Committee of the Orphan Working School, at their first meeting after the outbreak of cholera in the East of London, upon mature consideration, deemed it to be their duty as the managers of an Orphan Asylum at once to offer their aid and assistance in order to mitigate, as far as they possibly could, the distress of the suffering and bereaved poor by admitting, at a Special and Extra Election, Ten Orphans whose Parents, or Father only, may have died of Cholera, being quite sure that the Governors of the Charity will very heartily endorse and approve such a proceeding, though not in strict accordance with the rules. The circumstances at once called for prompt action, and although very little has been attempted in the way of appeal, yet a sum exceeding 300l., or about a fourth part of the sum required, has been contributed towards the expense of maintaining these Ten additional Orphans.

As the average period of continuance in the School is five years, and the average annual cost per child is 25l., it will be seen that it will require the sum of 1,250l. to meet the expenses attendant upon the admission of these Ten Orphans. The Committee, therefore, APPEAL for an additional THOUSAND POUNDS, to defray the charges upon the general income of the Charity which this special effort will involve.

On behalf of the Committee,
JOSEPH SOUL, Secretary.
56, Ludgate-hill, London, E.C.

SPECIAL ELECTION—CHOLERA ORPHANS.

ORPHAN WORKING SCHOOL, MAITLAND-PARK, near HAMPSTEAD, N.W.

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A SPECIAL GENERAL COURT OF GOVERNORS will be held on THURSDAY, the 22nd November next, at the LONDON TAVERN, BISHOPSGATE-STREET WITHIN, to ELECT TEN CHILDREN to the benefits of the Charity—viz., Five Boys and Five Girls.

The Right Hon. the LORD MAYOR will preside. The Chair will be taken at Twelve o'clock, and the Poll will be closed at Two precisely, after which hour no votes can be received.

JOSEPH SOUL, Secretary.
Office, 56, Ludgate-hill, London, E.C.
Contributions are very earnestly solicited, and will be thankfully received. Annual Subscription for One Vote, 10s. 6d.; for Two Votes, 1l. 1s. Life Donation for One Vote, 5l. 6s.; for Two Votes, 10l. 10s.; the Votes increasing in proportion to the contribution. Persons subscribing on the Day of Election will be entitled to Vote on that occasion.

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For Orphans from Early Infancy from any part of the Kingdom.

The FOURTH HALF-YEARLY MEETING will take place on THURSDAY, November 15, at the LONDON COFFEE-HOUSE, LUDGATE-HILL, for the Election of TWELVE INFANTS from the list of Candidates. The Chair will be taken at Twelve o'clock precisely by
ANDREW LUSE, Esq., Ald., M.P.
JOSEPH SOUL, Hon. Secretary.

Office, 56, Ludgate-hill, E.C.
Contributions will be thankfully received, and are earnestly solicited. Annual Subscription for One Vote, 10s. 6d.; for Two Votes, 1l. 1s. Life Donation of a Subscriber for One Vote, 5l. 6s.; of a Governor for Two Votes, 10l. 10s. The Votes increasing in proportion to the Contribution. Persons subscribing on the day of Election will be entitled to Vote on that occasion.

THE KEBLE MEMORIAL.

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Clergymen and laymen in any part of the United Kingdom, in the colonies, or in foreign countries, who are willing to aid in carrying out the objects of the KEBLE MEMORIAL, are invited to communicate immediately with the Hon. Sec. to arrange plans for collecting and remitting contributions to the fund.

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Eccelesiastical Affairs.

COLENZO v. GLADSTONE— JUDGMENT.

SOME of our readers will probably remember that about two years ago, the Trustees of the Colonial Bishops Fund, including among others the Right Hon. W. E. Gladstone, M.P., Mr. Hubbard, M.P., Vice-Chancellor Wood, and the Archbishop of Canterbury, declined paying the sum of £600 a-year to Dr. Colenso, the Bishop of Natal, in pursuance of a previous contract made with him, in consequence of a sentence of deposition passed upon him by the Bishop of South Africa, his supposed metropolitan. Dr. Colenso thereupon filed a Bill against the trustees calling upon them to set aside 10,000*l.* out of the fund for the purpose of securing the income of the Bishop of Natal, and also to pay him (Dr. Colenso) the amount of salary they had withheld from him. The defendants contended, in reply to the Bill, that according to the judgment of the Judicial Committee of Privy Council which had pronounced the sentence of Dr. Gray, the Metropolitan of South Africa, null and void, Dr. Colenso had never been a bishop at all within the meaning of the original founders of the fund, and set forth that they therefore did not feel justified in paying over any part of the fund to a bishop in the position of Dr. Colenso. Lord Romilly, the Master of the Rolls, gave judgment in the suit yesterday.

The noble lord began by lucidly stating the facts of the case, and then proceeded to consider, first, what were the duties of a bishop of the Church; then, what was the real condition of the Colonial Churches; afterwards, how the letters patent granted by the Crown affected the status of the bishops; and, lastly, how the Colonial Bishops Fund, on which Dr. Colenso made his claim, ought to be dispensed. There could be no doubt, he said, that the consecration of Dr. Colenso by the Archbishop of Canterbury, had made him a bishop with episcopal powers, so far as they did not include *coercive* jurisdiction over his flock. He could confer ordination, consecrate churches, hold confirmations. These were powers not confined to one particular spot, but universal. Unconnected with the State, all bishops were alike, territorial districts being usually assigned to them, and powers over those districts conferred upon them, only for the convenience of the Catholic Church (using that term in its proper, comprehensive, and classical sense), so that there could be no doubt whatever as to the position of Dr. Colenso as a bishop of the Church of England. Of these episcopal powers the judgment of the Judicial Committee had not deprived him. He was a titular bishop all the world over, and a territorial bishop within the diocese of Natal. He could appoint officers and collate to benefices. The judgment already

referred to had decided, not that a bishop in our colonies had not any authority, but that he had not the authority assumed and exercised by Dr. Gray in establishing a synod with powers which only the Legislature could possess. His, in short, was a consensual jurisdiction, and not a state tribunal. Now, in his (Lord Romilly's) opinion, letters patent, although they could not establish any new ecclesiastical tribunals in the colonies, did establish this—namely, that all questions affecting the Colonial Church must be dealt with as in the Church at home, but without any of the powers given to a territorial bishop in the Church of England. The inhabitants of South Africa might agree to form an ecclesiastical association, to elect a bishop, and to abide by his decisions. In that case, the evil power might enforce them, but then it would be simply the Church in South Africa, just as the Episcopal Church was the Church in Scotland, of which the Queen would not be the head. As to the defence of the trustees to the effect that they could not give their funds without a breach of trust, inasmuch as the original founders of the see never contemplated the appointment of an independent bishop, he said that the promoters of these sees could hardly have contemplated the establishment of Episcopal power above the Crown. But it was a trite maxim of law that ignorance did not excuse, and, according to that maxim, the contributors ought to have been acquainted with the fact that the bishop could not act without reference to the civil tribunals. It could not be said that the Bishop of Natal had "no effective jurisdiction," because he was liable to have his decisions reviewed by the civil power. This was the case with all colonies where there was a legislature and no Established Church. He (Lord Romilly) did not mean to say that Bishop Colenso could not be removed from his bishopric on account of immorality, or of abandonment of the Christian faith. That matter, however, had not been raised by the defendants. If it had, he might have been compelled to decide it. His judgment was that the prayer of the plaintiff's bill must be granted, and that the defendants must pay the costs, with the exception of those of the Attorney-General, and the personal costs of the trustees.

Unless we misconstrue the effect of this decision, it corrects the view taken by the public of the status of Colonial Churches resulting from the judgment of the Judicial Committee in a former case. We, and we believe most others, inferred from that judgment that a bishop in a Colonial Church had no authority but such as his flock might agree to vest in him. Lord Romilly, however, seems to have ruled that the inference is a mistaken one—that the bishop carries with him into his allotted diocese effective ecclesiastical jurisdiction, and that he is liable to have his decisions revised and reversed by the civil power at home. These churches, then, are branches of the Church of England, limited by all the restrictions, and denied all the privileges, of the Established Church with which they are united: They are not merely in communion with the Church of England—they are integral parts of it. They cannot modify their organisation, nor revise their Liturgy, nor make new rules of discipline, nor depart in any manner from the original model, without being liable to be called to account by the civil power, subject to the final review, on appeal, to the Judicial Committee. On the other hand, they have no exclusive privileges, save such as the colonial Legislatures may give them.

The decision, we fancy, will not please those Churchmen who aim at placing the Colonial Churches, as branches of the Church of England, beyond and above the reach of civil law. They cannot, it appears, be independent of State control, unless they cease to be in union with the Church of England. A bishop appointed by the Crown to a diocese which the Crown has created,

carries with him into that diocese the authority of the Crown, and is himself subject to it. This, we presume, is not precisely what High-Churchmen want; nor is it what the Colonial Churches are likely to submit to long. Independence, sooner or later, they will have—and if they can, not get it in connection with the Church of England, they will probably break off that connection, and set up separate local organisations of their own. We wait, however, to see how the decision will be viewed by those both here and abroad whom it most nearly concerns.

ECCLIASTICAL NOTES.

THE time is just approaching when the new members of municipal corporations will have to take their seats in council; and we are astonished to find that amongst the members of some corporations there is an evident ignorance of the fact that the old Declaration has been abolished. We do not, as a rule, expect much ordinary intelligence on ecclesiastical affairs from Churchmen, but we should have thought that their information extended at least to such degree as this. Their ignorance of past history is becoming almost proverbial; but it appears that their knowledge of the events of their own day is no greater. We have seen, during the last week, several letters, the writers of which are interested in corporation matters, in which it is stated that the Churchmen of A, B, and C, hold that no such Act has been passed as the Act abolishing the Qualification for Offices, and that Dissenters are obliged, as usual, to make the old Declaration. We used to hear a good deal about Queen Anne being dead; but it appears that she is not dead after all.

According to common report, almost the last county in England from which we ought to expect intelligent comment on this subject is Dorsetshire. But when we remember that not many generations since Dorsetshire possessed more Nonconformist congregations than most counties in England, the fact that intelligent comment does come from that county may be explained. In the *Bridport News* of last Saturday there is an article on the "Corporation Act," which reviews with great historical knowledge and large liberality of feeling the history of the old Oaths and Declarations abolished by Mr. Hadfield's Act. The readers are reminded that now, "for the first time, for more than two centuries, our Corporations will meet free from snares to conscience." It does not seem possible that such language as the following is true of the state of England only a short time ago:—

As we know, from the history of this town, the Acts did not practically exclude Dissenters. There might be some who did not object to take the Lord's Supper in church, if the clergyman was willing to administer it; there were others who were ready to risk penalties for omission, which were rarely enforced. Rightly viewed, these Acts were as objectionable to conscientious Churchmen as they could be to Dissenters; for they profaned the most sacred rite of their religion. Gamekeepers, and keepers of warrens under the Crown, excisemen, custom-house officers, beside persons of more important stations, were required by law to "qualify" by taking the Lord's Supper. The clergy were therefore bound to administer it, not only to those whom their canon laws excommunicated as Dissenters, but also to those who made not the slightest pretence of religion, and who treated the Sacrament with scorn. If they refused, they laid themselves open to an action at law; which, whatever the issue, would be an obvious grievance. Lord John Russell alluded in his speech to the following statement:—"Every one knows there is a church in this town (London) ludicrously called the qualifying office: here they attend, many of them, not as if they understood what they were going to do. Some of them are sent for out of taverns, or worse places, when the service is ended, and then (that the gentlemen may not have the fatigue of waiting, and may have the preference of those who only receive out of devotion) the clerk says aloud: 'Gentlemen, you that come to qualify draw near,' upon which they advance, receive the Sacrament, pay their fees, and there is an end of it."

The sentiments expressed at the close of this able article are worthy of old Dorsetshire:—

In the election of our corporation, doctrinal distinctions ought never to enter. Controversialists may denounce each other, as being in darkness, or on the road to destruction; but we suppose, notwithstanding, that a man's creed has not much to do with his judgment as to gas lamps and pavements, nor even with more important matters affecting the health and good government of the town. The absurd prejudices and irrational animosities which were once the curse of the country, are disappearing with the intolerant and cowardly states to which they gave rise.

Some year or two since the *Saturday Review*, in an article on Preaching, expressed a natural regret that, in consequence of present ecclesiastical etiquette, people could not leave church when the sermon was about to begin. This article excited, at the time, a good deal of irascible feeling in Church writers, but, as we live in an age when opinions are quickly reversed; when the mere hoariness of antiquity does not excite that reverence which used to attend on old moss and ivy; and when ecclesiastical gods soon descend to the level of heathen idols, we are not altogether surprised to find the *Guardian* now backing the *Saturday Review*. This eminent Church journal has apparently come to the conclusion that it is no longer of any use for people to expect good preaching from ministers of the Established Church. More than this, it does not see why cultured worshippers should be annoyed and bored with the platitudes of such ill-qualified men as are accustomed to occupy the pulpits of parish churches. It therefore justifies a secession of a portion of the congregation as soon as the prayers are finished. This is what it adds:—

If the tyranny of custom, or the necessities of instruction, refuse to relieve the clergymen of the task of attacking a sermon to every service, there seems no reason at all why the layman, who does not wish for it, should be condemned to hear it. A pause of five minutes, marking the conclusion of the prayers—similar to that which now enables non-communicants to withdraw at the close of the sermon, or after the prayer for the Church Militant—would be sufficient for the purpose.

The *Guardian* adds:—

Few clergymen now-a-days attach any high notion of sacramental efficacy to sermons. They know that they are useful only in proportion to the moral and intellectual power wielded by them. Still fewer, at least of the working clergy, would desire to weigh for a moment any slight mortification which they might feel at the indifference to their sermons manifested by some of their parishioners, against the removal of a subject of complaint and the increased attendance and more earnest devotion which might fairly be expected to accrue to the prayers.

Looking at this matter from a Nonconformist point of view exclusively—from which point we are obliged, occasionally, to view Church matters—we may remark that our contemporary has, in our judgment, wisely surrendered an important position. It really is not of any use to pretend that, as a rule, clergymen preach profitably. It would be far better for them to give up the present show, and confine themselves to reading prayers.

Churchmen, we need to be informed, are distinguished by special courtesy of manner. The information must have had respect to some remote and almost antediluvian age (for we have not the smallest doubt that some persons could prove, to their own satisfaction, that there was an Episcopal Church established in England long before the flood) because all our own reading of English history has proved that there never was a more quarrelsome and recriminating sect in existence than that "Established" in England. Just now this especial courtesy of manner is being illustrated on a large scale. How courteous the Evangelicals are to the Ritualists! and how courteous the Ritualists to the Evangelicals! "Little children," said the old Apostle, "love one another." We give a specimen of this love as it at present exists in this "United Church." We quote from the *Church Times* (Ritualist) of last week on the appointment of Dr. Gregg (Evangelical) to the Bishopric of Tuam:—

The report was current last week that the Government would confer the vacant Bishopric of Tuam on the present Bishop of Cork. We declined to credit the announcement at the time, but as it is now officially confirmed, we have no hesitation in saying that it is a most disgraceful appointment. There may have been some excuse for the original appointment of Dr. Gregg to the See of Cork by the Whigs, but his exhibitions of himself as a pigmy mountebank and tenth-rate Bellew since he has worn the mitre, render the Tory appointment censurable beyond the grace of justification or apology. It is bad enough for the Whigs to have given a Bishopric to a person of Dr. Gregg's calibre; it is ten times worse that the Conservatives should saddle themselves with the odium of still further preferring a person whose every public utterance has justly subjected him to derision and contempt. After this it may be possible to look hopefully to the nominations which may be expected from the Premier of the future—a Beales, a Lucraft, or an Odgers.

"But how these Christians love one another!"

One of the most eminent Evangelical ministers of

London is the Rev. Daniel Wilson, of Islington, who is now hounding on the Rent Guarantee Society to collect for him the sum of one-and-tenpence, and smaller and larger amounts, for "one year's tithe rent charge." Islington is a rapidly increasing parish, and the tithe-rent charged must be increasing in proportion. The Evangelicals are so called because they have appropriated to themselves a likeness which no one has ever recognised to be the Evangelists. Matthew, the Roman tax-gatherer, appears to be their type, but of course they ignore the fact that when Matthew followed the Saviour he ceased his tax-gathering. One or two letters have appeared in the *Star* on this subject, and "Islingtonian" writes,—

The person to whom the application was addressed is a Dissenter, who has never seen the Rev. Daniel Wilson nor entered his church. Though he has occupied his present house for many years, he has never before been privileged to hear of "vicarial tithes," and has only heard of one person of whom they have been demanded. The Vicar of Islington is reputed to be a pious Evangelical clergyman, very zealous in promoting missions to the heathen, and a strong upholder of the Evangelical Alliance. It seems therefore absurd to suppose that so eminent a Christian can be levying a species of black mail upon thousands of his parishioners who know nothing about him personally; quite preposterous to imagine that so goodly a man can be engaged in promoting the Gospel of peace and brotherly love by employing a rent-collecting society in the heart of the city in enforcing these paltry exactions for his own behoof. The natural supposition therefore, is, that the whole matter is a diabolical hoax.

"A hoax!" The Islingtonian cannot have lived long under the shadow of an "Evangelical" Church. By-the-by, a ratepayer of St. Andrew's, Holborn, complains of the same exaction, and, in fact, it extends all through the City of London and its suburbs. There is only one way to meet it—determined resistance and loudly pronounced indignation.

The Rev. Dr. King, United Presbyterian minister at Bayswater, than whom no man is entitled to higher respect as an able Christian minister, has, we are afraid, just committed an ecclesiastical faux pas. He has written to the *Glasgow Herald* as follows:—

There is reason to believe that not a few Congregationalist churches, having been long in a distracted condition, think of seeking among us a happy blending of liberty and order. But they have almost all organs; and, if they were required to give them up, they would hear on all sides the lament that by submitting to such compulsion they would be simply exchanging anarchy for despotism. The accession of churches is impossible on these terms.

The Rev. Henry Batchelor, of Glasgow, calls attention to this letter in a subsequent number of the *Glasgow Herald*. Mr. Batchelor, after commenting on certain questionable expressions about "liberty," "order," "anarchy," and so forth, says:—

I know English Congregationalists better than Dr. King does, and I altogether deny the correctness of his assertion. Where are these churches? Will Dr. King name them? Until an example is before your readers, I protest, in the name of the 2,700 churches of my denomination in England and Wales, and even in the name of its numerous preaching-stations, that Dr. King's statement is without foundation. There are excellencies in Presbyterianism to which Congregationalists are not blind, and defects in Congregationalism of which Congregationalists are more conscious than other people can be; but Congregationalists, balancing advantages and disadvantages, see nothing in Presbyterianism to allure them into its fold. Nothing is more natural than that persons in a disturbed congregation of our order should seek shelter in a Presbyterian church in the neighbourhood; just as persons from a disturbed Presbyterian congregation come and join us. But Dr. King has generalised too fast. His instances of churches are from his imagination, and not from his senses and understanding. Whenever English people join Presbyterian churches, the Presbyterianism of those churches is commonly an accident. It is solely for religious and never for ecclesiastical reasons. In like manner, Presbyterians of all denominations have long been in the habit of entering the fellowship of our Congregational churches all over England; but the Congregationalism of those churches is purely accidental to such connection with their ordinances. Your readers will be astonished that nothing is needed but the introduction of the organ to bring over "not a few Congregationalist churches" to Presbyterianism. I envy Dr. King his juvenile temperament. A pulse so sanguine does not continue with most of us into middle life. Does Dr. King not know that all the subtle and potent agencies which have gone to make and keep him a Presbyterian make and keep us Congregationalists? Does he imagine that Congregationalists are for the first time opening their eyes to the inconveniences of their system? Have they never looked at Presbyterianism before? Next June Congregationalism, as an historical church, will have struck its roots into the soil of England for three hundred years. Is the wind of the Presbyterian Mission in London to dissolve this at a touch? There must be great power in this resolution on organs. In conclusion, I read with very great regret that Dr. King attaches evident importance to the permission to use instrumental music for the purpose of securing "accessions of" Congregational "churches" to Presbyterianism. I thought that the Presbyterian Mission in London was to convert souls to the service of the Master. I am very sorry that proselytism is so weighty a constituent in the undertaking; and that one strong reason for changing the customs of Dr. King's denomination is to carry off "not a few Congregationalist churches" to the ranks of Presbyterianism.

Dr. King's language was probably not sufficiently

guarded. If it was, Mr. Batchelor's comment is certainly not too severe. The fate of the "United Ministers" of the last century ought to be a sufficient warning to all such ardent Presbyterians as hope for an inclusion of Congregational churches in their order. All the "organs" in the world will not exist long enough to play a requiem over the Congregational churches—Baptist and "Independent" of England.

LORD ROMILLY'S JUDGMENT ON THE COLENZO CASE.

(From the Times.)

Whether or not Lord Romilly's exposition of the law be confirmed on appeal, it is much to be regretted that such a course should have been adopted, doubtless from the most conscientious motives, by the eminent trustees of the Fund. It was an ill-advised measure to refuse Bishop Colenso his salary upon his so-called deprivation by a so-called Synod, owning no allegiance to any recognised power in Church or State. It was still more questionable, when the illegality of the sentence had been affirmed by the Court of Final Appeal, to change the ground of the refusal, and to allege reasons which if good at all, were equally good against Bishop Gray. It is inevitable that his success in resisting a blockade of this kind should be hailed as a triumph by his friends, while a different result would probably have failed to dislodge him from his see. At the same time, it is highly desirable that a basis should be laid by judicial interpretation of the existing laws for a legislative settlement of the anomalous relation between the British Crown, the Church of England, and the Episcopal Churches of the Colonies. The bill introduced last session by Mr. Cardwell purported to be little more than an embodiment of principles already sanctioned by the Privy Council; but it was received by one party in the Church with a degree of favour which naturally aroused the suspicions of the other. It would perhaps have been well had no attempt been made by the Legislature to extend the Anglican system of the mother country to the colonies. The Church of England is essentially an English institution; it is the product of historical conditions which never existed in any other nation, and are never likely to be repeated in any future age. Nor is it possible to watch its adaptation to modern colonial society without a certain sense of incongruity. If we could begin again with the advantage of past experience, few statesmen and few Churchmen would fall into the errors which have almost brought about a dead-lock in the ecclesiastical government of South Africa. As it is, we must retrace our false steps as best we may. If the laity as well as the clergy of Episcopal Churches in our colonies desire complete independence, let it be conceded freely; but let us not give the sanction of a Royal Patent and of a solemn consecration by the Primate of all England to bishops over whom no control can be exercised either by our civil or by our spiritual courts.

RITUALISM.

On Sunday there was again an overflowing congregation at St. Alban's, Holborn, and some hundreds of persons who arrived after eleven o'clock vainly strove to obtain admission. Morning prayer was said as usual at half-past ten, and the Communion office (a separate service) commenced at a quarter-past eleven. Four priests took part in it, three of them wearing white vestments, with chasubles, &c., the celebrant (the Rev. H. A. Walker, M.A., Oriel College, Oxford) having a large embroidered cross on his back. The fourth, the Rev. A. H. Stanton, M.A., of Trinity College, Oxford, who was the preacher, wore a simple surplice, with a white stole and his University hood. He selected as his text the words, "Our conversation is in heaven," from the Epistle of the day. In the course of his sermon, which was delivered with extraordinary earnestness and vigour, he said that probably there were some in the immense congregation before him to whom the mode of carrying on the services in that church was distasteful. To many ornate Ritualism might be objectionable, and persons who entertained such views would be apt to think that they had nothing in common with the clergy of St. Alban's. But they had a great deal in common, for they were all members of the same Church, had the same Saviour to worship, the same God to glorify—they had all the same heaven to gain, the same hell to avoid. They had established there a holy bond, which bound them together, which no ecclesiastical disturbances or any earthly power could sever, and the foundation of it was the words of his text—"Our conversation was in heaven." Mr. Walker, the celebrant,

made no secret of the elevation of the Host. After consecrating the bread, he held the paten high above his head, and then knelt in secret prayer before proceeding further with the office. He adopted the same course with the chalice after consecrating the wine. Although the church was so crowded, very few went up to the altar to communicate. It was announced by the preacher, before commencing his sermon, that the prayers of the congregation were desired for the Rev. Charles Argentine Alington, M.A., of Merton College, Oxford, who is about to join the Central African Mission, under Bishop Tozer, who is about to return to England for a brief period.

Referring to the fact that four junior members of the University of Oxford have lately simultaneously gone over to the Church of Rome, the *Daily News* remarks,—

Active propagandism on an extensive scale is notoriously going on among the Oxford undergraduates. Those who carry it on are not Roman Catholic emissaries, nor men who intend to make converts to Rome, but members of the University of High-Church and Ritualistic opinions, whose aim, as may be gathered from the writings of their leaders, is to imbue their proselytes with the whole circle of Roman doctrine, and to prepare them to take part in a movement which has for its general object the reversal of the Reformation, the restoration of priestly dominion, which all the tenets and practices on which it is based, and an ultimate reunion with the Papacy, and perhaps at the same time with the Greek Church, on terms favourable to the Anglican priesthood. To gain recruits, if we are rightly informed, no art of proselytism is spared. The allurements of personal influence are used to the uttermost. Religious brotherhoods of a party kind are formed among the young men, under the patronage of the seniors. The confessional plays its part; and lectures are given by party leaders, the tendency of which is not so much to instruct or edify in the ordinary way, as to excite a party connection among the hearers. The churches of the city offer in aid of the movement all the fascinations of the most extreme ritualism, not, we presume, without the knowledge of the Bishop, who assures the world that he hears no complaints on the subject; and in one sense with perfect veracity, since, when a curate did complain, he not only refused to hear him, but inhibited him from ministering in the diocese. These combined efforts and influences have been successful; and an abundant harvest of Romanism has been produced. But it is not so easy to prevent the proselytes from disregarding the ecclesiastical policy of their teachers, and going over at once to Rome. Youth is not very amenable to the arguments of diplomacy, whether political or ecclesiastical; and thus those who have accepted Roman premises at the hands of their Anglican leaders are sometimes found, we doubt not to the unfeigned dismay of the leaders, embracing Roman conclusions. Perhaps it sometimes occurs to the waverers that life is uncertain, and that if there is only one Church, and that a visible Church, in which souls can be saved, a prudence higher than the prudence of ecclesiastical tacticians prescribes that a choice between the visible Churches should be made without delay. Hence these secessions, and the general apprehension of more.

The *Birmingham Gazette* reports that a lecture at the Temperance Hall in that town, by Mr. Edward Harper, on "Tractarianism is Rome's best Ally," was the scene of a great tumult. The Rev. J. S. Pollock, of St. Alban's (Birmingham) Ritualistic Church, was invited to be present, and to reply to the lecturer. He was not expected, but, to the surprise of everybody, he made his appearance soon after the commencement of the lecture. His entrance caused great excitement. When, amidst repeated storms of interruption, Mr. Harper had got through his lecture, Mr. Pollock came on the platform, and there was an excited rush of a considerable number of young men with him, as if for the purpose of affording him protection. From this time the excitement was intense. Nobody sat down; hardly anybody could hear what Mr. Pollock said; and the audience were divided into small sections, each discussing Tractarianism. Clerical associates of Mr. Pollock were the centre of some of the groups. Mr. Pollock expressed gratitude to the lecturer for having avoided the sacred subject of the Eucharist, which was too solemn a matter for platform discussion. He quoted the Rev. Dr. Miller, to show that Ritualism was spreading, because the people loved it, and he repeated the words of a Roman Catholic layman, that Ritualism was "playing the devil with the Roman Catholic," by keeping in the Church of England large numbers who would otherwise be converted to Romanism. A Roman Catholic priest who had been an English Churchman, said the other day that he never would have left the Church of England if he could have had services like those of St. Alban's. Mr. Harper replied. He said Mr. Pollock had out his own legs off, by showing that the practices at St. Alban's were so foolish enough for Roman priests. After some other speeches the tumultuous assembly separated.

"B. S. I. G." calls attention in the *Record* to the insidious working of extreme Ritualism amongst the members of Church of England Young Men's Societies, especially in the suburbs of London, where the Sacramentarians are pushing their newspapers and other publications, especially the *Church Times*. "A man must be blind," says the writer, "not to see the rapid strides Romeward made by our youth of late. It is therefore high time to look to our bulwarks, for a struggle is imminent, and the enemy is getting ready his needle-guns. There is much said about the Macnochie, the Hunts, and the Lees, who are daringly using every effort to reunite us to Rome; but I fear lest, while we are endeavouring to meet the attacks, we lose sight of less conspicuous workers, who in a more underhand way are tampering with our Protestant institutions." Another correspondent of the same paper states that in the

neighbourhood of Salisbury the Church is making rapid strides Romeward, glorying in stone altars, midnight celebrations, &c., and that the younger clergy in particular are engaged in promoting these delusions. There is also a parish in Lincolnshire recently visited by two priests, one from St. Alban's, who wore long cassocks, with girdles and stoles of different colours, and have been holding crowded services, catechising the children, &c. They preach that the priest can forgive sin, that prayer should be offered for the dead, and the practice of confession. These doctrines are also preached by several of the clergy round about.

Dr. Ellicott, the Bishop of Gloucester and Bristol, preached a sermon on Sunday morning in Bristol Cathedral on Ritualism. It was impossible, he said, not to recognise the piety and earnestness of the Ritualists. Not only had they in a time of great trial shown a most admirable example of self-devotion to duty (referring to the labours of the London clergy during the recent cholera visitation), but we were indebted to them for a new style of preaching. The bishop traced the movement to a reaction from the coldness and self-satisfied Calvinism of the past, and to "righteous repugnancy and deepening opposition to that implied or avowed disbelief in the supernatural," which he fears is a prevailing characteristic of the times. We may see, too, in the movement a loyal antagonism to the secretly persuasive Socinianism of our days, "that secret denial of our own dear Lord that carps at His incarnation and calls in question His Godhead, daring even to doubt the full propriety of prayer to Him who sitteth at the right hand of the Father, Lord and King forever." Lastly, much seems due to the mysteriously increasing desire for unity throughout Christendom, and which, perhaps, gives a character to this movement to a far greater degree than we may at present be able to appreciate.

This desire for union (said Dr. Ellicott) is really the chief characteristic of the whole movement. It has, let us not shrink from avowing, much in it that is noble and holy. It is the desire of loving hearts to bring about, even in this age of divisions, that for which our own dear Lord so solemnly prayed on the last night that He spent with His Apostles. As such, it cannot but command the very deepest sympathy.

After conceding all this, however, the bishop views the progress of the movement with distrust and apprehension. He does not seem to think it necessary to invoke the law against the Ritualists, but he advises their opponents to emulate their piety and zeal, and to take care that, if these men go beyond the Prayer-book, they do not fall short of it. He does not apprehend any great secession from the Church on account of it, but thinks that it will pass away as the baptismal controversy did some years ago, and though the union of Christendom which the Ritualists desire might not be realised in the way in which they were seeking it, yet there were not wanting signs of an encouraging character.

Our colonial churches are clustering around us with a warmth and affection that far, far counterbalances the mere accident of legal and technical independence. The whole Episcopal Church of America seems animated by one pervading desire of still more closely cementing an union with the Church from which she sprang. That is one of the happiest and most cheering signs of the eventful days in which we are now living. Nay, even Dissent is almost yearly seeming to draw itself nearer and nearer in its very forms of worship to that Church from which forms mainly separated it. The deep desire for union may yet be satisfied; but not as we may have hoped or expected. It may be that union must begin with the Churches of Episcopal Protestantism, and that it must be from them and through them that in the fulness of time it is to extend to all the Churches of the world. At any rate, never, never let us be ashamed of that word which is so often urged against us as a very watchword of disunion—never let us shrink from speaking of our Church as Protestant. Catholic it is in its faith and principles—Protestant in its attitude to false teaching and doctrinal error. Are we to be told that it is merely a negative word? Is this to be a reproach to us? Is not one of the holiest titles of the universal Church a negative title? Is not the whole Church of Christ a militant Church, militant against sin, the world, and the devil, even as our own branch of that Church is Protestant—protestant against perversion and corruption?

The Bishop of Argyll and the Isles finds it necessary to discountenance the Ritualistic practices which are prevailing in his diocese. In a letter which he has addressed to the Dean, Dr. Ewing says:—

I am, therefore, prepared to deal with any clergyman offending in this respect, as complaint is duly made and the law shall give me power; and I hereby caution all faithful members of our Church against assisting at the practices in question, and I shall be ready in my own person, or by substitute, in all such places as there is need, and where it cannot otherwise be obtained, to administer to those members of our Church who may require it the sacrament of the Supper of our Lord, as set forth and received in the Church of England, and in the Protestant Episcopal Church of England.

The letter has been printed for circulation, with an endorsement from the Dean, in which he says he earnestly commends it to the attention of the clergy.

The Bishop of Ossory, Ferns, and Leighlin has, in his annual visitation address, strongly condemned the Ritualists. The great doctrines asserted by the Church of England at the time of the Reformation were, he declared, entirely opposed to the whole system which they were endeavouring to restore.

"A Layman" asks, through the *Times*, what is the precise position of a bishop with respect to his inferior clergy?

Can a bishop on his own authority prohibit reprehensible proceedings, such as the "lifting up" and "worshipping" the Sacrament? and, if he can, does he by such prohibition render himself personally liable to a

long and expensive lawsuit? If he can prohibit such proceedings without personal risk and liability, the bishop should undoubtedly do so at once. If, on the other hand, the question can only be settled by a somewhat tedious and expensive process in the ecclesiastical courts, let it be done at once (provided always that such a process will finally and absolutely settle it), and let the bishop, as far as money goes, be borne harmless. I believe that in a week's time there would be money enough subscribed to meet the expenses of a suit. It would, undoubtedly, be a scandal to have a sort of Governor-Eyre case in the Church,—an attack fund and a defence fund; but anything is better than uncertainty, anything better than a temporising or paltering with the fundamental doctrines of the Church of England. The vestments and the rest of the ceremonial when deprived of their symbolical meaning become simply childish, and require little or no interference. Lay the axe to the root, and the branches will wither of themselves.

"A Curate," writing in the *Daily News*, quite agrees with the *Pall Mall Gazette* that it is a "tremendous issue" which is involved in the present difficulties of the Established Church, and that "our predecessors at the Reformation produced an answer which we can now see to have been very incomplete."

In other words, I can foresee that the reconstruction, or at least rearrangement, of the Church of England is one of the nearly ripe questions of the future. But what I wish to urge is that what is called going to the root of the matter is hardly what is wanted to begin with. I am wholly unable to imagine how a Parliament whose want of seriousness has been the real obstacle to even a political reform is to get so far as merely thinking about a revision of the Ordination Service, or the Communion Service, or about dropping, or making optional, the so-called Athanasian Creed. Yet it is Parliament that must take the matter in hand; and I fancy that there is one little stroke of business Parliament might manage even this next session—in which I am not without hope that a majority of Convocation would concur, if its *amour propre* were conciliated by being consulted. Let a very brief declaratory act be introduced to the effect that the unfortunate rubric which is the bone of contention, shall henceforth be taken to mean—so far as relates to the "ornaments of the ministers at all times of their ministrations,"—"surplice, or gown, hood of the degree, scarf or stole, and bands." This would top off, no doubt, a few of the most aggravated cases of millinery-mania. But it would surely leave enough solemnity and rites "to save a few from the gin-palaces," if that is the final cause of "ritual." It would leave untouched the mild and sentimental sacerdotalism in which some of the choicest spirits of the English Church have indulged. It would leave all by which Newman and Pusey and Keble were content to edify one another and the Church, until that outrage alike upon reason and religion, the *Directorium Anglicanum*, was compiled, and those good men were summoned to surrender their preference for the sober path of quietness and confidence, and at least to support their followers in using Roman munimery, in deference to the learning of Dr. Littledale and the logic of Dr. Lee. The "ornaments of the Church" are a more difficult question. The judgment in the St. Barnabas case is too arbitrary, and too far from being exhaustive of the case, to be a safe basis for a final settlement. I think they must be left to public opinion and artistic taste. The High-Church movement has entitled itself to the support of all liberal and cultivated men for its revindication of the arts to the service of the Church. But let us make a clean sweep of the suits of green satin vestments, at 250*l.* the set. There would remain some big unsettled questions, no doubt. But we should be in a fitter frame of mind for their "solution" when we were safely rid of the man-millinery, and the few fools and much folly that would go with it.

The anti-Ritualist riots at Northmoor Green, Somersetshire, have reached such a height that an attempt has been made to burn down the Church schoolhouse, which, however did not succeed. On Sunday week a large number of persons assembled in the church, expecting a repetition of the disgraceful proceedings which had occurred on the previous Sunday. Hundreds of persons walked from Bridgewater and other places, and vehicles came in from Taunton, Langford, Yeovil, Murtok, and Bristol. The church was crowded, but the service was frequently interrupted by stamping, loud talking, &c. Only one person partook of the wine which remained in the chalice, a number of uncomplimentary remarks were made, such as, "He'll get drunk," "Don't be greedy," "Give us a drop," &c. Mr. Hunt wore an alb, cope, chasuble, and biretta, during various parts of the service. Mr. Hunt chose for illustration and comment the subject of "Future Punishment," upholding its eternity and depicting the position of the lost. He prefaced his remarks by referring to the late disturbances at Northmoor Green, which, he said, had so impressed his mind that he had been compelled to prepare and deliver this discourse. He then pointed his hearers (many of whom kept stamping with their feet on the floor) to the abode of the lost, and bade them consider their position. There were not half a dozen persons in the church who appeared to take the slightest interest in the service. One of these was pointed out as the new schoolmaster, who had been announced by Mr. Hunt to be "six feet one inch in his stockings," and to have a development of muscle which "made things look hopeful for the future." He looked like a man who would not be "trifled with." One peculiarity about him was his closely-cropped hair, which, together with his unusual height, caused him to be singled out the more readily. He was the only communicant besides the officiating priest. When arranging the elements for consecration Mr. Hunt accidentally let the paten fall, and on its making a loud jingling noise some one cried out, "He's got a frying-pan there," an exclamation that elicited much laughter. The kneeling-stools were

frequently kicked about, and whenever Mr. Hunt or his server bowed or crossed himself a shout or loud clapping generally followed. The rev. gentleman gave orders when the congregation was to sit, kneel, or stand, but whenever the signal was given for the latter a large number at once mounted the seats, and a scene of great confusion as well as much noise followed, notwithstanding the presence of four policemen. Superintendent Jeffs and a sergeant of police were outside the church most of the morning. On the "schoolmaster" leaving the building with Mr. Hunt, he was met with cries of "Who cut your hair?" &c.

It is said that Archdeacon Denison and the Rev. J. C. Collins, of St. John's, Bridgewater, have been to Northmoor Green and ordered Mr. Hunt to take his candles and candlesticks out of the church, and to discontinue the use of the other articles which have given so much offence to his congregation and been the exciting cause of the notorious and scandalous disturbances of the last few months.

BISHOP COLENZO'S CASE. JUDGMENT.

The Master of the Rolls gave judgment in this case yesterday. It is a suit instituted by Dr. Colenso, as Bishop of Natal, against the Right Hon. W. E. Gladstone, M.P., Mr. T. G. Hubbard, M.P., Vice-Chancellor Wood, and others, the trustees of the Colonial Bishops' Fund, calling upon them to set aside the sum of 10,000*l.* out of the fund for the purpose of securing the income of the Bishopric of Natal, and calling upon them also to pay him (Dr. Colenso) his salary, which they have withheld since April, 1864.

His Lordship, in giving judgment, detailed the circumstances attendant upon the raising of the fund. At the preliminary meeting convened by the Archbishop of Canterbury, it was resolved that a fund be created towards providing endowments of such colonial bishoprics as should be determined upon by the Archbishops and Bishops of the Episcopal Churches of England and Ireland. In Whitsun week following the defendants undertook the charge of the fund, and, in accordance with the foregoing resolution, the Archbishops and Bishops pointed out the dependencies of the Crown where bishoprics were more especially required. One of those thus determined upon was Natal. Of this diocese Dr. Colenso was appointed bishop in 1853 by letters patent granted by the Crown, and was regularly paid a salary of 662*l.*—362*l.* of which was the interest of the sum of 10,000*l.* set aside from the Bishops' Fund—up till April, 1864. Since that time the sum had been carried to a separate account. In May, 1863, a charge was laid against Dr. Colenso that he had been guilty of publishing certain false doctrines, and he was summoned to appear before the Bishop of Capetown as his metropolitan. Dr. Colenso, however, refused to acknowledge the jurisdiction of the Bishop of Capetown, who thereupon issued a deprivation of office against him. Dr. Gray also wrote to the trustees of the fund, requesting them to withhold the interest of the sum set aside for the maintenance of the bishopric. The matter was then taken before the Privy Council, and they decided that the decision of the Bishop of Capetown was null and void. The defence of the trustees for withholding the salary was well set forth in the thirty-ninth paragraph of the answer, which affirmed that the decision of the Privy Council rendered the letters patent null and void so far as they related to the plaintiff; that the plaintiff had no authority to exercise the functions of a bishopric in the colony, and was not, in fact, such a bishop as was intended to be created by the subscribers to the fund, he not being subject to the Church at home, according to the decision of the Privy Council. Such were some of the matters which he had to consider and decide. Other matters had been introduced which were irrelevant to the point at issue. He had not to consider whether the plaintiff, by false or erroneous teaching or doctrine, or in any other manner, had misconducted himself as bishop, or whether his views had or had not a radical tendency. That question might have had an immediate bearing on the question whether the plaintiff was or was not to be paid a salary, but it had not been raised, and it seemed to have been carefully excluded from the pleadings on both sides. He must therefore hold that there was no attempt on this ground to exclude the plaintiff from participation in the fund. He had not to consider whether the letters patent were or were not null and void. That question might be tried before some other tribunal. What he had now to consider was the force and extent of these letters patent, so far as regarded the plaintiff, and also the members of the Church of England in the colony of Natal who had accepted and submitted to them. The letters patent gave the Bishop of Natal and his successors, by themselves or their archdeacons, power to grant licenses to rectors, curates, priests, and chaplains of all churches within the diocese wherein Divine service shall be celebrated according to the principles and doctrines of the Established Church of England; to consecrate all rectors, curates, chaplains, priests, and deacons, resident within the said diocese, and to call before them or their archdeacons the aforesaid rectors, curates, &c., on any question touching their morals or behaviour. He (the Master of the Rolls) was unable to see which of these functions he was unable to exercise. He might appoint rectors and curates, and inquire into their morals. In short, the Bishop of Natal could perform all the duties which he could perform if he were the bishop of a diocese in England; with this exception, that he could not enforce the execution of his orders without having recourse to the civil tribunal for that purpose. The judgment of the Privy Council,

his lordship asserted, showed that the Bishopric of Capetown was connected with the Church of England. It did not decide, as was alleged, that the Bishop had no jurisdiction. What it decided was that the tribunal which judged Dr. Colenso was not a court of that colony or the Cape of Good Hope exercising authority by reason of the Church of England, but a domestic tribunal of the bishop's. The case stood thus. The members of the Church in South Africa might agree among themselves that the decisions of a domestic Church court might be final, but such an association would be distinct from, and form no part of, the Church of England, whether it did or did not call itself in communion with it. It would be strictly and properly the Episcopal Church in South Africa, the same as the Episcopal Church in Scotland, but not the Episcopal Church of England. The position of the Church in South Africa was most important in determining the status of the Bishop of Natal. It was argued that to continue the payment of the stipend having regard to his legal status, would be a breach of trust, the real intention of the founders being to establish a bishopric of Natal which would be under the jurisdiction of the African metropolitan prelate, the Bishop of Capetown, with an appellate jurisdiction to the Archbishop of Canterbury; and one of the principal subscribers had written a letter on the subject, which appeared to have been written under a misapprehension of the real decision of the Privy Council. The writer said that, according to that decision, the Bishop of Capetown had no effective ecclesiastical jurisdiction in Capetown. This was a quite erroneous view; unless, indeed, by effective was meant irresponsible. He was of opinion that the plaintiff ought not to be deprived of his salary, and that, in virtue of the letters patent, in accordance with which the plaintiff was consecrated by the Archbishop of Canterbury, he remained Bishop of Natal until lawfully deprived of office by non-compliance with the covenants of his trust or renunciation of the faith or doctrines of the Church. He therefore pronounced decree against the defendants with costs; but, in consideration of the pressure put upon the trustees, he would allow the cost to be taken out of the fund.

It is stated in one of the Church journals that most of the Lincolnshire clergy always skip the Athanasian Creed when it comes "in order."

THE HEALTH OF THE REV. MR. PUNSHON.—With reference to the paragraph quoted from the *Athenaeum*, the *Western Daily Press* (Bristol, where Mr. Punshon is stationed) says Mr. Punshon preached twice on Sunday, and so far from the state of his health being what the *Athenaeum* describes it to be, we have reason to believe that it has not been better than it now is for a considerable time.

DR. COLENZO AGAIN.—The Bishop of Natal has written another long letter on the subject of prayer to Christ. He cites councils and historians and divines in support of his theory that such prayers are not authorised. He examines all the texts which seem to be in favour of the practice, but cannot admit that they are really so. So he concludes—"Under all the above circumstances, I conceive I am fully justified in saying that in the unauthorised part of public worship I think it best to adhere to the direct instructions of our Lord and His Apostles, recognised distinctly, as they are, by the spirit and general practice of the Church of England and of the whole western part of Christendom."

THE MORAVIAN BRETHREN.—A meeting was held on Tuesday evening in the Church of the United Brethren, Fetter-lane, in connection with the return of the good little ship *Harmony*, whose work it is annually to carry stores and provisions to those missionaries who are labouring in the dark and cheerless Arctic regions. The Rev. H. O. Essex presided. The Rev. J. T. Badham, secretary, said the *Harmony* had now completed the ninety-seventh of the consecutive voyages performed by the society's ships. The accounts from Labrador, though bearing their usual chequered character, had also a more encouraging tone. The general health of both missionaries and Esquimaux was reported good. The winter of 1865-6 had been rather mild than otherwise, and had been marked by comparative abundance of supplies. A general tone of encouragement pervaded all the reports. The meeting was subsequently addressed by the Revs. H. E. Shawe, R. Ellis, of Antigua, and Mr. Fortescue.

THE BISHOPRIC OF TUAM.—The bishopric of Tuam has been conferred upon the Hon. and Rev. Charles Broderick Bernard, brother of the Earl of Bandon. The *Record* is deeply thankful for this appointment. But the *Examiner* has the following remarks on the subject:—

For three centuries, the un-Irish Establishment has been used without scruple or shame as a supplementary means of providing for third or fourth-rate men of birth in holy orders, or the personal hangers-on and protégés of men in power; and if it be true that the recently vacated see of Tuam has just been conferred on the brother of Lord Bandon, it is clear that oligarchy is true to its traditions. The Bernards have been captains of a well-known detachment in Munster for generations. The fort is a beggarly village, that once had a castle and a surrounding wall; over the gate the inscription stood:—

Turk, or Jew, or Atheist,
May enter—but no Papist.

The castle is now a ruin, the wall has crumbled down, and the gates were taken off their hinges and carried away when the Samson of the Catholics wrung emancipation from a reluctant legislature. But the hostile fort remains; the broad lands around are still held by the Bernards. The head of this planter family votes steadily in the House of Lords against every con-

cession of justice to the Irish enemy; his handful of retainers return whomsoever he nominates for the mock borough of Bandon; and his hon. and reverend brother is, we are told, to be made a spiritual peer, with 4,000*l.* a-year, to requite the fidelity of his house, and the consistency with which his panegyrists boast that he has personally shown himself equally hostile to Catholics and Dissenters.

COMING TO THE LIGHT.—The Rev. H. P. Liddon, prebendary of Salisbury, writes thus to the *Guardian* of Wednesday:—"There are, it is to be feared, many good persons among us who seriously suppose that State recognition is of the very essence of the claim of the Church of Christ upon her children. Now, whatever may be the practical benefits of union with the State, such union can, of course, have no spiritual value in the eyes of a religious man. Union with the State has not raised the spiritual and doctrinal tone or added to the numbers of the Established Church of Ireland; and the absence of State recognition has not interfered with the rapid growth of the Anglo-American Church in the United States. Christ's kingdom, in short, is not of this world, whether it be recognised by this world or not. Its failures and its conquests depend upon spiritual causes; and its vital power is generally found to exist in an inverse ratio to its reliance upon temporal support. And, most assuredly, those who bear rule in it touch the only chord which really vibrates in the hearts of its believing children when they appeal to the sympathies created by a common enjoyment of those spiritual powers which our Lord has left to His Church—powers with which the world never could have endowed her, and of which it never can deprive her."

THE PRETENDED UNION OF THE GREEK AND ROMAN CHURCHES.—The *Débat* publishes the following:—"Several journals, and among others the *Indépendance Belge*, have recently spoken of negotiations entered into with the Greek orthodox Patriarch of Constantinople to bring him to recognise, with all his co-religionists, the supremacy of the Church of Rome. This rumour, in our opinion somewhat dubious, appears to have caused great emotion in Russia. The *Moscow Gazette* affirms that France took the initiative in these negotiations, conducted with the co-operation of the other Catholic Powers, and it sees in them a direct menace to Russian influence in the East. It is, indeed, certain that the patronage of Russia over the Greek Christians would no longer have any meaning from the moment that the latter should enter the pale of Latin orthodoxy, and that the influence of that Power would be in great measure destroyed. And so the *Moscow Gazette* demands that Russia should appeal to arms rather than submit to such a humiliation. It is to be hoped, nevertheless, that we may not be condemned to witness the horrors of a religious war; we have already quite enough of political wars. This idea of converting the Patriarch of Constantinople and all his flock appears to us, besides, to be sufficiently chimerical in itself, as if we think the *Moscow Gazette* will speedily recover from its terrors."

WORKING MEN'S LORD'S DAY REST ASSOCIATION.—On Thursday evening last a crowded meeting of the Southwark branch was held at the Scho olroom, Lant-street, Borough. Dr. Hugh Allen occupied the chair. Mr. Salmon moved, and Mr. Charles Hill seconded—"That this meeting, having heard an explanation of the object and principles of the Southwark branch of the Working Men's Lord's Day Rest Association, pledges itself to support the same." Mr. George M. Murphy moved, and Mr. W. Williamson seconded—"That this meeting resolves to do all in its power to liberate hairdressers and all of her shopkeepers from Sunday toil; and calls upon Sunday buyers to make their purchases on Friday or Saturday, instead of on Sunday." The Rev. W. Curling moved, and Dr. Spence seconded—"That every man has a right to, and need of, the day of rest, of which he ought not to be deprived, except to perform works of necessity; and that, in the opinion of this meeting, the opening of museums, &c., on Sundays is totally unnecessary, would inflict a wrong on the staff of attendants, pioneer the way for the Sunday opening of every exhibition, gallery, theatre, and other place of amusement throughout the empire, and give a sanction and impetus to Sunday labour in many departments of trade, to the great injury of the working classes." The above resolutions were carried unanimously, and a memorial to the Earl of Derby was adopted praying that large halls, capable of holding from 3,000 to 4,000 persons, may be erected by Government in different quarters of London, where the people could meet free of charge to express their opinions on the social and political questions of the day.

THE EVANGELICALS AND THE CHURCH CONGRESS.—While the *Record* tries to make us believe that the recent Church Congress helped on the Evangelical party, and therefore did good, the *Christian Observer*, a much worthier and honest representative of Evangelicalism, speaks thus of it:—

To exhibit in full array the many proofs of the melancholy fact, that the perilous apostasy is in our midst, and that a Church Congress does nothing to arrest, but much to accelerate, its progress, would occupy the whole of our present number. Whether this is so of necessity is a question in which we do not enter. Nor do we venture on any predictions as to the possible results of a combined movement among the friends of Evangelical principles to make good their ground, and turn the battle to the gate. We simply affirm, and that without fear of successful contradiction, that, through the absence of one essential element, a Congress such as that we have just witnessed utterly fails to represent the whole Church; and that, as matters now stand, the cause of true religion is damaged by the partial adherence and the (apparently) paralysed condition of the Evangelical party. If it is last expression seems too strong, let it be remembered that, in an

insidious attempt to assimilate the practice of the Church of England to that of Rome, among an audience of more than two thousand persons, there were not more than a dozen who dared to cry "Question!" In days like these, with pastorals from Westminster, and addresses from Malines, and Eirenicon from Oxford, and Encyclicals from Rome, what shall we say of an English Church Congress that eschews the word "Protestant"? A Congress that is swayed (we have all the proofs before us) by a party which detests and reviles the memory of those reformers who by their noble dying relit the torch of truth in England, never more to be put out! A Congress which, with more or less explicitness, ostracises (in a single department) such names as those of a M'Neile, M'Ghee, Alford, Poynder, Blackeney, Armstrong, Seymour; and which so obviously tolerates a minority of the Evangelical party merely for the sake of the sanction thereby acquired for the general proceedings, that the leaders of that party absent themselves in greater numbers every year. Is it any wonder that influential laymen should write (we quote the words of one such), "You have got our bishop, I see, but I miss the names of some of our best men"? Has the mantle of Hugh Stowell fallen on no successor able to "cry aloud and spare not," as he would have cried aloud,—"Consider of it, take advice, and speak your mind"? "Stand ye in the ways, and see, and ask for the old paths!"

ARCHBISHOP MANNING ON RELIGIOUS EDUCATION.—The Archbishop of Westminster (Dr. Manning) last week addressed a meeting of the inhabitants of Newcastle-on-Tyne, in the Assembly Rooms, on the subject of education. Coming to the last point in his subject, the Archbishop said:—

He was firmly convinced that there was an absolute and indissoluble identity between education called secular and education called religious, and that they could no more part than they could part the body and the soul. (Cheers.) And, therefore, first of all, he was obliged to confess that he was one of the "religious" or "irreligious" who made the difficulty. Next, he entirely accepted the term "sectarian" and applied it to himself. He was bound to bear testimony—and he did so in public, and from his experience—that the Church of England, with few exceptions, had stood firm and compact in resisting all attempts at State education—all attempts at secular and religious education. He bore that testimony to the Church of England publicly. In former days they were all one; in these days they were secular and religious still. (Laughter.) He might say that he had the happiness of being a Dissenter. (Hear, hear, and cheers.) He bore the same testimony to the Dissenters of England, and would say that from his own personal knowledge, that if it had not been for the firm and compact support of the Dissenters the Church of England would never have been able to have resisted the Government in introducing secular education. He believed that a large proportion of the English people were of that mind. It was the sentiment of the people that they will not detach the education of their children from the fear of God—(cheers)—and the moral law. That was the great doctrine on which the hope of men in this world, and in that which is to come, was founded. (Hear, hear.) In that view they—the people—cordially and heartily united themselves with them, Dissenters though they were, but not as some friend of theirs sixty years ago called them—Roman Catholic Dissenters. (Laughter and cheers.) He had no shame or reluctance to be called a Dissenter, when his Grace of Canterbury the other day called himself a Dissenter. (Laughter and cheers.) He (his Grace of Canterbury) and he (the Archbishop) evidently entertained the same view on that point. (Laughter.) The Church of England and the Dissenters attached great importance to the education of their children in their religious creed. He could bear testimony to the munificence of many of the patrons of these schools in the cause of education, and he was bound to say that the Church of England had not only befriended her own, but had been munificent also to the Dissenting community. He was sure, therefore, that they should have a verdict of acquittal. They came next to themselves. Would any man tell him that there could be found a Catholic present who was indifferent to his child being taught, and who would as soon choose a school where such child would only be taught his A B C, or how to get on in the world, as one where he would have religious training? If so, he should reply to such a one that he did not know the Catholics of England, or any part of the world—still less would he know anything of the Irish Catholics. (Cheers.) Was there anything which touched so keenly an Irish Catholic, as his child being educated in a school in which the basis of the education was not the Catholic faith? (Cheers.) He would dispute all the premises, and say that if there were to be found parents who, through apathy, vice, venality, worldliness, or what they would, should make that choice, that it was the duty of the pastors, and of those who co-operated with them, to seek to stand between those children and the vice and negligence of their fathers and mothers. (Cheers.) He affirmed that the State had never received any commission whatever to undertake to be the educator of the people, whilst the Church had the injunction, Go ye and make disciples of all nations, which included the weak element of education in the light of making them Christians. Not only was the State without any commission to educate the people, but it had never received the power or the faculty, and therefore could not do so if it tried. Education and instruction were not coincident or equivalent. The State might instruct, but it could not educate. To instruct was to teach. Anybody might teach another, but any man could not educate another. Instruction might have reference to human intelligence; but education needed other powers—intellectual, moral, and spiritual—powers of human fidelity, and of the Spirit of God. Without such there was no education. (Cheers.) He, therefore, denied altogether the power of the State to educate, while in the same breath he affirmed the power and commission of the Church alone to educate. (Cheers.)

AN UNPLEASANT POLITICAL EPISODE.—We forbore inserting in our columns last week a rumour, first made and then apparently contradicted, that the Rev. J. H. Morgan, of Leeds, had been prohibited by the deacons from preaching in Headingley-lane Chapel, in that town, after being announced to do so, on account of the part he took in the Woodhouse

Moor Reform demonstration by advocating manhood suffrage. We know that no better Reformers—we don't mind even saying Radicals—are to be found in this country than the bulk of the members of our Independent churches; and we were therefore loth to believe that the good manufacturing and reforming town of Leeds could supply a band of what may be termed religious recreants to the popular cause. Unfortunately we were mistaken, though, we are happy to say, that circumstances, which on the first blush appear very ugly, admit of some explanation, and that the mischief has not been so great as to be quite irreparable. Briefly, then, Mr. Morgan had been announced to preach at the Headingley-lane Chapel, which is a bran new edifice, and it may be presumed that it has likewise a spick-and-span new congregation. Before the appointed day for the service there intervened that memorable Monday when the Reformers of the West Riding turned out in their tens of thousands to show that their hearts still beat true to the old cause. Mr. Morgan—weak man!—was one of those who took the infection, and he was so unwise as to make an eloquent speech on behalf of the political enfranchisement of the mass of his fellow-countrymen. Now we take it that fools and apostates are to be found everywhere. There was one frequenter of the Headingley-lane Chapel not over-burdened with wisdom, nor humility, nor—so far as we can see—any exalted Christian virtue. This man, whose name we would not publish if we knew it, sent a "threatening letter" to the deacons, insisting that if the Rev. Mr. Morgan was not prohibited from preaching he should "bring the matter" before the church. It is a thousand pities that the deacons did not let this vain man carry out his threat. They would have had nothing to fear; the presumption of the man would have been made to recoil on his own head; and the new "interest" would have been free of a scandal which is sure to affect it in some degree unfavourably for some time to come. But the deacons—good men all, doubtless—were timid. They had a perfect horror of a row, and so they persuaded Mr. Morgan to consent to his own practical expulsion from the new chapel. No one will blame Mr. Morgan for consenting to this. In the face of such a request, his dignity as a man demanded that he should not stand out against the deacons; but it was gross injustice on the part of the deacons to make such a proposal. Their conduct, too, was rendered worse by their subsequent attempt to explain away the unpleasant circumstances. We are glad, however, that they have since made a clean breast of it, and that the public now know really all about the matter. One step still remains to be taken: Mr. Morgan must be invited to fulfil his engagement. We do not hold him up as a martyr, but as a high-spirited man he must have suffered considerable pain and annoyance from the fact that he was to all intents and purposes cashiered without being able to say a word in his own defence. That word has now been spoken; and we trust soon to be able to report, if not the sermon, at least the fact that Mr. Morgan has triumphed over the petty persecution which some ignorant and blustering man sought to inflict upon an able and highly-respected Christian minister.—*Manchester Examiner*.

Religious Intelligence.

THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

[Last week we published a letter from the Rev. EDWARD WHITE, B.A., proposing a conference "on the relation of the working classes to Christianity," "for the purpose of obtaining more exact and complete knowledge of the position of those classes in respect to religious faith; of investigating the causes of their remarkable alienation; and of suggesting any amended action which may be necessary in order to win their regard to the Divine revelation." Mr. White's communication has evoked a number of letters to ourselves. Instead of publishing them in our "Correspondence" columns, it appears desirable to give them, or extracts from them, under a separate heading. By this means public attention is more likely to be attracted to this important subject; and we shall be the better able to keep the correspondence within the proper limits by omitting from the letters with which we may be favoured extraneous matter, and all reference to topics which do not bear upon the question Mr. White has propounded for the consideration of the Christian world.]

The Rev. CHRISTOPHER NEVILLE, late rector of Wickenby, writes:—"As you well know, it has been my endeavour to bring together in friendly intercourse, persons of the widest difference on religious subjects. It would be a great pleasure to me to assist in promoting this meeting of classes, to the best of my poor abilities. I have long been persuaded that the masses of our fellow-countrymen can never be brought within the pale of real and practical Christianity, as long as we have an *Established* and *National* Church in its present state. I would listen to the sentiments of the working-men with the deepest interest. I know that many of them can express them-

selves with an ability and a fluency which might astonish some of their superiors in wealth and worldly position, and if any arrangements can be made to effect Mr. White's object, I shall be most happy to give 5% towards any necessary expenses."

JOSHUA WILSON, Esq., of Tunbridge Wells, known throughout the Nonconformist bodies for his liberal support of new and struggling churches, writes:—

The remarks contained in your last number (p. 869), headed, "The Churches and the Working Men," were read by me with deep interest, as well as the letter of the Rev. Edward White on the subject to which they relate. Without presuming to offer any opinion as to the desirableness of such a conference as Mr. White proposes, may I venture to suggest whether one principal reason for "the alienation of our wage-earning class from the duties and institutions of Christianity," may not be found in the fact (for such I consider it to be) which cannot be more correctly stated than in your own words,—"that the churches in this country have never yet succeeded in so presenting and commanding 'the Gospel of the grace of God,' as to win for it the hearty trust [belief] of the great body of workingmen?"

Permit me, before laying down my pen, to propose a few inquiries bearing on the general question raised by Mr. White.

Is not the mode now generally prevalent of appropriating nearly all the pews and sittings in our places of worship to those who pay a fixed sum for the use of them, operating most injuriously in keeping away many who might be disposed to come if a considerable portion of the sittings were free? Might not the galleries be left open to all comers; collecting-boxes being placed on the staircase, and an intimation publicly given, and occasionally repeated, that all persons occupying seats in the galleries who attend regularly are expected to make a weekly contribution? "Free-seats," consisting merely of forms, or even of benches with backs, in the body of our meeting-houses, appear to me very objectionable, as making an invidious distinction. In the house of God, if anywhere, "the rich and the poor should meet together" on equal terms to adore and praise Him who is "the Maker of them all."

Ought not many of our larger churches, especially in the metropolitan districts, to employ and support an evangelist to preach the Gospel in a plain, simple, earnest manner to the ignorant masses around their place of meeting who never enter within its doors? The church of which the Rev. Wm. Brook is the pastor has set a noble example by employing a most efficient agent of this class, who also preaches in their chapel on the Lord's-day afternoon. "Every church possessing the means," says Robert Hall, "should feel itself bound, not merely to maintain religious teaching and worship internally, but also, as a church, to promote the dissemination of religion around. I think that a church ought to maintain not only a pastor for itself, but at the same time an evangelist, to preach the Gospel where it is not known. This would in a few years banish heathenism from Christian countries, teach us the best mode of attack on it in foreign countries, and would be promoting religion in a religious way."

Mr. T. PIDDUCK, of Hanley, believes that a more important and serious question can scarcely be considered than Mr. White has suggested. "I do not intend to mention more than one reason, which appears to me as the chief one, why working men to so large an extent remain outside our churches and chapels. It is this—we do not in many cases retain our Sabbath-schools to adult age. Three reasons for this I will state—many others no doubt may be found. In some schools the teachers are not suitable, in others a want of class-rooms, and some means of improvement during the week-evenings. If we would have the fathers, we must keep them as children. The Sabbath-school should ever be a training house for the church, as scholars, members, teachers, preachers, &c. We have noble examples of large churches having connected with them a large proportion of working-men generally it will be the result of an early attachment to the Sabbath-school. Before I close this letter I wish to suggest a few ways of convening a conference as proposed by the Rev. E. G. White. 1st. Some gentleman by their works have marked themselves as necessary to a good conference. 2nd. Some churches by their efforts for the good of the working-classes, prove they have gentlemen in them "wise in council. 3rd. I think the secretaries of our county unions may help in this matter."

"INQUIRER" writes:—"I have long felt a great interest in the question so happily propounded by Mr. White. No time could be more appropriate for such a conference as he proposes than the present, when the *élite* of the working classes are about to be enfranchised—that is, to take a share in the government of the country, and are likely to be greatly conciliated, not to say softened, by the concessions which both the middle classes and the Parliament will ere long make to them. There is an extraordinary lack of trustworthy data on which to form accurate conclusions as to the extent of the alienation Mr. White refers to. We all have a general notion that the great mass of our artisans are indifferent to religious institutions. But the circumstances in different districts must be widely diverse. I think, for instance, it would be exceedingly useful to know whether the phenomena are alike in industrial localities of which such towns as Birmingham, Manchester, Newcastle, and Norwich are respectively the centres. Do the intelligent working classes of Scotland show as much neglect of religion as their brethren in England? and if not, what are the reasons? These and other facts of a like nature would help to suggest some of the remedies for the sad state of things deplored by your correspondent."

* *Memoir of his Life*, by Dr. O. Gregory, p. 241.

Then again it will be important to ascertain what particular methods have proved most successful in given localities in winning over the artisans in any considerable number to religious institutions. Such evidence will no doubt be to some extent forthcoming, should a conference be held. But I would suggest that some of your readers who may be engaged in such work—and there must be many—should publish briefly the result of their experience in your columns. Such statements would be a valuable contribution to the object in view, and pave the way for the riper deliberations of the assembly. It would be exceedingly interesting to know more of the working of religious institutions in Wales, where—if the statements of the Rev. Henry Richard are correct—the masses of the population are to a large extent within the range of Christian organisations. There are no doubt many experienced Welsh Dissenters who could throw much light on this phase of the inquiry, and some who would be willing to attend the conference. Could not some information also be obtained as to the general religious condition of the artisan class in the United States, where there is no State Church to hinder the work of evangelisation? Perhaps some of your correspondents could supply some facts on this important aspect of the question, which might have no little influence in enabling those who are investigating this momentous subject to form a sound conclusion. I confess I am ignorant whether the great bulk of the workmen of the American commonwealth are more favourable to Christian institutions, or more accustomed to attend places of worship, than the same class on this side of the Atlantic. If the proposed conference should only furnish information on the points I have indicated, and others of a like nature, it will not have been held in vain. It is clear that the ultimate object aimed at by Mr. White, viz., to Christianise the masses of our population, must under the most favourable circumstances be a work of time. Their neglect of religion has hardened into a confirmed habit, and has become a class characteristic. And, on the other side, in all our religious organisations, we have almost come to leave them out of consideration. Our places of worship, at least in large towns, are middle-class temples, in which practically our artisans have no place. How these serious difficulties, both on the one side and on the other, are to be met, is a question for grave consideration. But it must be answered if a beneficial change is to be wrought out, and I cannot help thinking that the preliminary expression of opinion in your columns suggested by Mr. White will pave the way for the better and more deliberate consultation which a conference is adapted to promote."

"A SUBURBAN" writes that under ordinary circumstances he should have deferred to those better entitled than himself to occupy these columns, but it so happened that at the time of the appearance of Mr. White's letter he was preparing a communication to this paper on a cognate subject, viz., "The poor of London and our suburban churches." In consequence of the publication of Mr. White's letter last week, and the editorial comments upon it, he has shaped his suggestions so as to bear upon the question under consideration. He says:—

It has long appeared to me that the churches situated within a radius of ten or twelve miles of the metropolis occupy a position, and do a work, far short of that which they ought justly, and which by wise organisation they might be made, to do. They are for the most part of recent growth, they are surrounded by a middle-class population, and absolute poverty in such a shape, and to such an extent, as to challenge the exertions of a single congregation, is in many of these new neighbourhoods unknown. Those who attend the several places of worship are composed mainly of two classes, the families of commercial and professional men whose daily vocation is exercised in the city, and tradesmen whose places of business and residence alike are within a few hundred yards of the place of public worship which they attend. He then argues that the social and physical condition of the inhabitants of such neighbourhoods, is not as a rule so bad as to demand for its amelioration the whole or even a large share of the material and moral resources of the churches; while on the other hand the poor of London are the natural and rightful claimants of the sympathy and help of surrounding districts. Another paragraph from this letter may be given:—

The poor of London are, properly speaking, the rightful claimants of a participation in the benefits which the suburban churches are able to impart. The residence of a citizen of London in a suburb removed from the scene of his labours, is an accident of civilisation and material progress. The bonds which unite him to that great and seething mass of life which is essential to or results from, the prosperity of the greatest city in the world, not severed, or ought not to be, by the mere fact of his residence being a few miles distant from his place of business. London, not Richmond or Sydenham, Norwood or Harrow, is the point to which all his moral and spiritual energies should be directed. If the heaven works here it leavens the whole world. It is only because our churches have no systematic organisations adapted to grapple with the ignorance, poverty, and vice of the metropolis, that this field is so neglected. My remarks may seem inappropriate to this occasion, but I think on consideration it will be found they are not so. But lest the reader should fail to see their application to the present subject, let me express the hope that an opportunity be given at the proposed conference to all whom it may concern to hand in their names and addresses with a view to subsequent formation of local committees and permanent action in this matter.

"T." writes us a letter from which we extract the following:—

Unquestionably it is a fact, as true as it is lamentable, that "there is still a whole nation outside the

Churches, on whom the existing agencies produce but a scarcely appreciable effect." And it is also true that among these working classes is being nurtured the inevitable future of England. It has been the masses always that have decided, more or less, the ultimate fate of a country—the masses at home and not the nations abroad. Is it so? Then every Christian is false to his country, and to his Christianity while they are neglected. Most heartily, therefore, ought we to thank Mr. White for propounding the momentous question—How to get at the working classes, lay hold of their sympathies, and bring them to the knowledge and love of our Divine Lord? To solve this question, if possible, he proposes a conference, a conference based on exceedingly broad and liberal principles, and suggests a series of subjects as most desirable to be considered. Why, Sir, it seems to me that such a conference so constituted would in itself, as a means to such an end, mightily move and healthfully influence their sympathies; it would be practically and manifestly giving them the right hand of fellowship, and it would be doing it in a manly and brotherly way.

But in a matter of such moment as this, it is well to consider every possible means to ensure success. We may have a kingly man for the president—the discussions may be conducted with the greatest urbanity and wisdom, and the ultimate resolutions and plans be most promising; but the whole will be an utter failure if this be all. The movement is professedly and pre-eminently a religious movement, and therefore the spirit thereof must be pre-eminently religious too. And perhaps one great cause of our non-success in evangelising the working classes is that we ourselves are not consistently religious. What should we think of an army besieging a city, if placing their guns in position, and loading them with powder and shot, they neglected to apply the fire? We should think them anything but in earnest. Yet is not such the character of some of our religious movements—there is machinery, intellect, and energy sufficient for most effective aggression, but the essential element to success is too much ignored. This element is earnest, fervent, believing prayer. I do not suppose for a moment that prayer will not be associated with the movement—I feel assured that it will; but I would suggest that prayerfulness be pre-eminently its characteristic, that it be preceded and supplemented and followed by prayer.

We have also received a letter from Mr. G. M. MURPHY, the well-known missionary and lecturer to the working classes in the South of London. Mr. Murphy hopes that Mr. White's suggestion will be the beginning of a new era in the religious condition of the working classes. He proceeds:—

The first inquiry with regard to a conference is,—Is it desirable? To this question, I think, there can be but one answer, and that in the affirmative. Reasons could be given in abundance, but my own time and your space forbids.

The next question is,—Is it possible? Of this there can be small room to doubt; all, or almost all, earnest men who have laboured amongst the people are being brought to the conviction that mere social, political, and mental advantages, however valuable in themselves, are not sufficient to raise the man in his noblest part, or to bring to development the highest order of human character.

Another fact forces itself on the attention of the thoughtful observer, and that is, that the highways of society are strewn with the ruins of magnificent projects, which were to regenerate men in the mass, but which one after another have fallen to pieces, not unfrequently smothering their projectors with the dust of confusion. Happily, many of these are ready for renewed effort, but they begin to see dimly that to advance the interests of society in the mass is impossible; it is the individual reformation and renewal that is required. Such are asking,—What shall we do? Where and when shall we do it? And which is the best way? To these, the conference would be at once a stimulus and an indication.

Mr. Murphy goes on to suggest that the proposed conference should be convened by a few ministers and laymen known to take a deep interest in the welfare of the masses, and that delegates from workshops, factories, foundries, &c., might be invited under approved regulations. He expresses his opinion that the meeting should be held in London, and to make other suggestions as follows:—

Would it be well to read the approved papers at one meeting, and devote the next sitting to the discussion of them? Spontaneity of thought and idea is good, but maturity of wisdom is invaluable, and subjects may be broached, for the clear understanding of which, an hour or two of deliberation may be found no mean advantage before an opinion is given. Could the evenings of the days (supposing more than one day to be devoted to the conference) be set apart for the enunciation of broad Christian principles to invited assemblies, those assemblies being requested to forward suggestions or questions at the conclusion of the meeting for the disposal of the conference.

The programme should embrace the workings of existing ecclesiastical systems and religious organisations, and here will be found the roots of the malady; then how can the cure be effected? What is there of good in existing organisations that may be retained? What of evil to be expunged? Are there any additional measures to devise? How can good and suitable men be got to forego business advantages and devote themselves to this work? These queries, and a host of others incidental, would be met and laid bare if not exhausted at such a conference.

In conclusion, I heartily endorse the assertion that the fullest freedom of utterance should be permitted on such an occasion, and the truth of any inquiry, if possible, however unpalatable it might be to some present, be elicited; but I beg to suggest that any papers to be read should be submitted to a committee of scrutiny, who should be empowered to curtail all redundancy of illustration, metaphor, and verbiage, so that only the idea should be presented to the conference. There should be no exception to this rule. I know it may be objected that such a matter should be left to the writer, that a reader of a paper should be left to present his thoughts in his own words. Just so, and therefore all but the thoughts should be eliminated; but experience fully proves that both among laymen and reverends the fifteen- or twenty-minute regulation as regards the

length of papers is systematically violated, and indeed that there is no such thing as honour or honesty in the case; and therefore as a matter of prudent precaution, let us have the kernel minus the shell, the fine wheat divested of the husk and straw, and the conference must succeed.

Mr. Murphy, in the course of his communication, refers to a letter on "Working Men and Religious Institutions" which has just appeared in the *Working Man* as a sign of the interest that is arising on the subject. The writer, who signs himself "A Middle-class Layman," after referring to the remarkable absence of working men from our places of worship, asks how far this alienation from religious institutions indicates indifference to religion itself. He remarks:—

Some cause, or some combination of causes, has operated to prevent them identifying themselves publicly with any community of worshippers. To them, doubtless, it appears that those who do so are more busily engaged in controversies, "wraths," "strifes," "envyings," "heresies," than in the practical exemplification of the Christian virtues. This is a monstrous evil, but it appears the more unrelieved because it is in its very nature obtrusive, noisy, pertinacious, while the good resulting from fellowship and church organisation is unobtrusive, silently working and expressing itself in the hearts and lives of those who have been edified thereby.

The writer goes on to observe that the most zealous and intelligent men of all religious sects and parties are yearning more and more for brotherhood, while they are growing weary of the denominational idea. He concludes by saying:—

Now is your time; we have made mistakes, but so have you. We have observed "times and seasons" too rigidly, some of us; you have observed them too little, or with too little regard to the welfare of your fellow-countrymen and descendants. If God's Word contains a revelation of truth, it is an aggressive truth, and we must not only hold it, but wield it as a weapon against a common enemy; that enemy the misery, poverty, oppression, vice, ignorance of the masses. Here is a battle-field! and the enemy is marshalled and defies us. Working men—such I must call you for want of a better term—our cause is a common cause; let us fight together, side by side. I know of a small band of men who are feeling their way, groping as it were, in darkness to the hearts of this large class of their countrymen, that they may learn what are the obstacles to our co-operation, and what modifications consistent with a supreme loyalty to truth must be made in our systems, religious ordinances, and habits of thought, to bridge over the gulf which separates the operative community from all public institutions of religion.

HARROW.—Mr. Herbert Hill, of the Pastor's College, Metropolitan Tabernacle, has received and accepted a unanimous invitation to the pastorate of the church at Harrow-on-the-Hill, Middlesex.

THE REV. CHARLES HARDIE has resigned the pastorate of the Congregational church, Thame, Oxfordshire, and intends, with Mrs. Hardie and part of his family, to leave England for Sydney early in December.

CLEVEDON.—The Rev. S. Shaw, of Middleton, Lancashire, has received, and accepted, a very cordial invitation to the pastorate of the Congregational Church, Clevedon, Somerset, and purposes entering on his labours there on the fourth Sunday in November.

STONEHOUSE.—INDEPENDENT CHAPEL.—This place of worship has been repaired and renovated at an expense of over 500*l.*, and the reopening services took place last week. Sermons were preached on Sunday, October 28th, by the pastor, the Rev. G. Wallis. A sermon was preached on Wednesday afternoon by the Rev. Dr. Brown, of Cheltenham. A tea was afterwards held, followed by a public meeting. Charles Jupe, Esq., of Mere, presided; and speeches were delivered by the Revs. Dr. Brown, E. Jacob, H. Butterworth, Osborne, J. Gunnell, J. Whiting, and others. Including the collections at these meetings, nearly 400*l.* has been raised of the amount expended.

GIDEON CHAPEL, BRISTOL.—The recognition of the Rev. Thomas Hind was celebrated on the 24th October. 350 persons took tea, and a large congregation assembled during the deeply interesting engagements which followed. The Rev. J. Stratford conducted a devotional service, after which the chairman, H. O. Wills, Esq., delivered an appropriate address. The senior deacon, Mr. Rice, and the new pastor, related the providential circumstances which led to the settlement. The Rev. E. S. Hartland offered the recognition prayer. The Revs. S. Hebditch (fellow-student of the new pastor), J. Glendenning, J. Morris, and K. R. Macmaster, delivered valuable addresses, full of spiritual instruction and encouragement suitable to the new relationship between pastor and people.

OPEN-AIR MISSION.—On Monday the quarterly meeting of the Open-air Mission was held in Queens-square Chapel, Westminster. Tea was partaken of at six o'clock by about 200 open-air preachers, and others engaged in evangelistic work in London and the suburbs. The galleries were occupied by visitors. The chair was taken by Mr. R. N. Fowler, of Cornhill, who, after speaking upon the great necessity still existing for open-air preaching, introduced the Rev. Adolph Saphir, of Greenwich, who gave a special address entitled, "Christ and the Scriptures." These quarterly addresses are designed to ground the preachers in doctrinal and evidential truth. Mr. Saphir took up the latter topic, and delivered an admirable lecture on the inspiration of the Scriptures. The secretary announced that the next conference would be held on Monday, the 26th of November, in the Hall, 5, Red Lion-square, when "The Misquotation and Misapplication of the Scriptures" would be considered.

ROCHDALE.—On Tuesday evening, October 30, a crowded tea-meeting was held in the Temperance Hall, and after tea a public meeting to present the Rev. Geo. Snashall, B.A., with a testimonial of esteem and affection. It consisted of a splendid gold watch and chain, and a purse of gold, which were accompanied by a suitable address. The watch bore the following inscription:—"This watch and chain, with a purse of gold, was presented to the Rev. Geo. Snashall, B.A., by a number of attached friends on the occasion of his leaving Rochdale." The chair was taken by Samuel Stott, Esq., Mayor of Rochdale, one of Mr. Snashall's late congregation. The meeting was addressed by the Revs. H. W. Parkinson, E. C. Lewis, A. Pitt, R. Jones, of Rochdale; J. Browne, B.A., of Bamford; S. Sugden, of Calderbrook; and Robert Hall, of Smallbridge, and a number of gentlemen belonging to the town, all of whom expressed their sympathy, confidence, and brotherly regard for Mr. Snashall, and their belief that he would soon be settled in another sphere of labour where they hoped he might be as useful as he had been in the past. Letters expressive of regret that in consequence of other engagements they could not attend were received from Dr. Fraser, President of Airedale College; Dr. Parker, of Manchester; Revs. R. M. Davies, of Oldham, and W. Roseman, of Bury.

PEMBROKE CHAPEL, CLIFTON.—The neat and elegant iron structure that has just been erected in Oakfield-road, Clifton, and designated Pembroke Chapel, was on Wednesday opened for worship. The exterior, although plain, is elegant in its simplicity. The dimensions inside are sixty-eight feet by forty-eight, and this gives ample room for the seating of 600 persons—not including the organ-gallery, which is capable of accommodating fifty more. The structure has been built by Mr. C. Kent, of Euston-road, London. An effective relief is given to the exterior by the introduction of a tower about fifty-four feet high, with a turret over the principal entrance. At the morning service the Rev. D. Thomas, of Highbury Chapel, offered up the dedicatory prayer, and Dr. Vaughan preached a sermon from the thirteenth verse of the 12th chapter of Daniel, "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." At the termination of the sermon Dr. Vaughan made an appeal on behalf of the funds of the new chapel, and he said that they would be surprised when he told them that the building had been reared at a cost of not more than 750*l*. But then that was not all. It had been found necessary to incur some expenses beyond that of the bare edifice itself; but the whole expenditure did not exceed 1,100*l*., and he never before saw so much done for such a small outlay. In the evening the Hon. and Rev. Baptist Noel preached, and there was an overflowing congregation. At the close of the service a collection was made, which realised over 36*l*., and that made in the morning amounted to 34*l*., so that the aggregate sum collected during the day was 70*l*.

BUCKHURST-HILL, NEAR WOODFORD.—A new Congregational church is about to be erected in this district of North-Eastern London, chiefly by friends connected with the Independents of Woodford. On Tuesday, Oct. 23, a large schoolroom and temporary church was opened by a public meeting. T. Westhorp, Esq., of Homehurst, Loughton, occupied the chair. The proceedings commenced with the singing of an appropriate hymn, after which a suitable portion of Scripture was read by the Rev. E. T. Egg, and a prayer offered by the Rev. S. Conway. After some remarks from the chairman, Mr. Frazer said that the land, schools, and classrooms, would cost 2,000*l*., and the chapel 3,000*l*. At first it was thought desirable to erect an iron temporary building, but eventually it was decided to erect a large schoolroom, and in this room they now met; and this was one of the days they had been looking forward to with great interest. This was the first part of the contemplated work. He thought they were all much indebted for the kind help they had received from their friend Mr. Egg, for the interest he had taken in the work. The total cost at present was 1,543*l*., towards which they had received 1,116*l*., leaving them in round numbers deficient about 300*l*. It was found in addition to this that it was necessary to complete the other class and portions of the schoolrooms, for which they would require a further sum of 700*l*. before commencing the chapel proper and the minister's house; but for this latter part he presumed they must wait a little time. Their principles were distinctly Nonconformist, and he thought they ought to stand by and be proud of their principles, because they believed them to come nearest the truth, and because they also believed that the voluntary principle in all religious matters is the best. About 300*l*. had been subscribed to their funds by their Episcopalian friends, and for this he was sure they would all thank them, and if ever they would give them an opportunity, he was certain they, the Dissenters, would show their appreciation of such liberality by assisting their church, if they should need it. (Cheers.) Thomas Scrutton, jun., Esq., moved a resolution in favour of the general scheme, which was seconded by the Rev. A. Buzacott, B.A., and supported by Ebenezer Clarke, Esq. Some excellent addresses were delivered by the Rev. E. T. Egg, of Woodford; the Rev. S. Conway, of Ongar; and J. Gingell, Esq. At the close of the meeting it was ascertained that the net proceeds derived were 605*l*. Sermons were preached on Sunday, Oct. 28th, by the Rev. H. Bevis, of Ramsgate, and by the Rev. E. T. Egg. The attendances were very large.

STOKE-ON-TRENT.—The foundation-stone of a new schoolroom in connection with the Copeland-street Congregational Church was laid on Monday, Oct. 29. The building will consist of one story, and is to be erected at a cost of 377*l*., the greater part of which sum is already promised. There was a considerable number of persons present at the ceremony. After a devotional service, in which the Rev. T. Cooker, the pastor, and the Revs. J. Legge and D. Horne, of Hanley, took part, Hugh Mason, Esq., of Ashton-under-Lyne, proceeded to lay the foundation-stone, under which was deposited a bottle containing some local papers and a part of the *Nonconformist*, with a leading article, the names of the school committee, also a coin of the present year. A polished mallet was handed to Mr. Mason, and the stone having been lowered, the ceremony was completed by Mr. Mason formally striking the stone several times. Mr. Mason then delivered a short address. After referring to Mr. Cooker's distinguished career at Lancaster Independent College, he said:—

He was there as a member of one of the free churches of that county; he came there to lay the corner-stone of a school in connection with one of the free churches; and he used that term in opposition to the State Church. In connection with the free churches, he knew they had not many who were wealthy, and he believed not a single one of the titled of the land, but he thought they could do without them; if they were only inspired with the character, and followed in the steps of their Lord and Master, they would prosper. (Applause.) He prayed that the Divine blessing might rest upon the work they had undertaken. He came before them that day as a member of the Congregational, the Independent body. He believed fully in the ecclesiastical polity of that body, considering that it was according to the polity laid down for their example in the Old and New Testaments. He rejoiced to be present, and to lay the corner-stone of a school in connection with the Independent body. (Applause.)

There was afterwards a crowded tea-meeting in the Town-hall, the Rev. T. Cooker presiding. The chairman said he hoped the new schools would be satisfactorily completed, and that they should be able to have a day as well as a Sunday-school. As Nonconformists, he thought they were somewhat chargeable with neglecting the matter of secular education. He felt satisfied that they would be able to do more successful work on Sundays if they had the scholars during the week-days. His conviction was that there would be a better state of morality in the Potteries if the young men and women attended the Sunday-schools. The Rev. J. Hankinson, of Leek, next gave a forcible address, in which he urged the importance of steady, persistent Christian efforts to remove social and political wrongs, to advance the cause of secular and religious education, to promote the spread of the Gospel, and establish the kingdom of Christ in the world. The Rev. S. Jones, of Longton, next delivered an interesting address. Mr. Hugh Mason was the next speaker. He was cordially greeted on rising. In the course of a lengthy speech, Mr. Mason condemned State-Churches and Church-rates, and went on to say,—

He believed, without being insensible to the advantages of secular education, that Dissenters had been doing a greater work than secular education in being first and foremost to establish and support Sunday-schools, for the purpose of first giving a Christian education. (Applause.) They (the Congregationalists) had made it a matter of conscience not to touch a penny of the State money; and he hoped they would do so in future. If they offered a good education to the working classes their schools would, he doubted not, be well supported. He looked upon the system of Government grants as building up a second Church and State. Above a million pounds was annually voted by Parliament for day-schools, but seven-eighths of that money went to the State-Church; and in support of that Dissenters were taxed—a system which he considered most unjust. Referring to political matters, Mr. Mason remarked that among his excellent friends were Mr. George Melly and Mr. Samuel Pope. (Cheers.) They would not have Mr. Pope in the Potteries again, because he would be returned for Bolton at the next election. (Cheers, and a voice: "Very good.") At the next election for Stoke-on-Trent he hoped they would have two men for whom Dissenters, free-traders, and reformers of an advanced class like himself could vote. (Applause.) He understood that they had had the Factory Act introduced into the Potteries. He knew that the Factory Act had worked well in the cotton districts; the happiness and education of the children had been promoted, and neither masters, parents, nor children would wish that Act repealed. He considered the Act a most admirable one, and it would be to the interests of masters and workpeople in the Potteries to carry it out. (Applause.)

The Rev. W. Chambers, of Newcastle, next delivered an able address, in which he spoke out strongly against the ritualistic practices in the Established Church. After a brief speech from the Rev. H. Pickersgill, of Tunstall, the meeting was concluded with prayer.

Correspondence.

NONCONFORMIST PRINCIPLES.

To the Editor of the *Nonconformist*.

SIR,—The remarks of your correspondent, "An Old Congregationalist," are worthy of serious consideration, and while endorsing them, I would urge their extension. What are the Congregational ministers of the present day doing to build up their congregations in our principles? From my own experience of our churches our people are not instructed in the difference between an Episcopalian, a Wesleyan, and a Congregationalist. It has been my duty to see many candidates for church-fellowship, and I put the question, "Why do you wish to join our denomination in preference to the Wesleyan or any other body?" And the answer has indicated

"private friendship," acknowledged "spiritual benefit," &c., and other questions have demonstrated that our distinguishing principles are not known. In this town, Radical in its political sympathies, with half-a-dozen Congregational chapels, I do not know one where systematic education in our principles is carried on—a very occasional and brief allusion to them in the pulpit in the Sunday sermon, being the only indication that the ministers have any definite views, and perhaps on the visit of the Liberation Society's deputation we may see them on the platform "if nothing should prevent." Are our principles worthy of being held? If they are, let them be expounded in the pulpit, in the week-day lecture and in the Sunday-school, not once in two or three years, but monthly, or as often as circumstances will allow. If they are not worthy of extension, then honesty demands that the sooner the fallacy is exposed or acknowledged the better.

ANOTHER CONGREGATIONALIST.

SALARIES OF MINISTERS.

To the Editor of the *Nonconformist*.

SIR,—The able and timely communication on the above subject, which appeared in your last issue, is so completely to my mind, that I must express my feelings in regard to it.

I was formerly an elder in the Free Church of Scotland, came here two years since, and have settled down under an old friend, the pastor of a Congregational church. But I have been making inquiry about the incomes of ministers in different parts of London and the suburbs, and have been struck at the shabby sort of gentility of many Independent congregations in this matter. Why, I could point to several small towns in Scotland in which more than one Free Church minister, presiding over a congregation chiefly composed of poor and plain folks, gets 350*l*. a-year and a manse to live in. That, it seems to me, would be thought a great salary for one of your ministers in even some large towns in England where well-to-do people attend the chapel. As for chapel-houses, they seem, in most cases, to be out of the question. The average stipend of most of your ministers is one of the greatest blot upon English Nonconformity. I know there are some ministers handsomely paid, but they form by far the minority. From some cause or other the clergy of your body are not nearly so much respected as ours in Scotland, I care not what Presbyterian sect you look at.

What I propose is that the letter of "Z" should be reprinted, and a copy sent to every leading man in the Congregational churches; and if others come forward to assist in covering the expense, I shall most gladly subscribe 10*s*.

A. P.

London, Nov. 1, 1866.

AFFIRMATION INSTEAD OF OATH.

To the Editor of the *Nonconformist*.

SIR,—Some weeks ago I observed in your paper a letter on the above subject. Will you permit me to supplement that communication by giving an extract from the Acts of Parliament referred to, and making a remark or two thereon?

The first of the two Acts is the 17 & 18 Vic., cap. 125, Section 20 provides that, if any person called as a witness, or required or desiring to make an affidavit or deposition, shall refuse or be unwilling, from alleged conscientious motives, to be sworn, it shall be lawful for the court or judge, or other presiding officer, or person qualified to take affidavits or depositions, upon being satisfied of the sincerity of such objection, to permit such person, instead of being sworn, to make his or her solemn affirmation or declaration in the words following; *videlicet*,—"I, A. B., do solemnly, sincerely, and truly affirm and declare, that the taking of any oath is, according to my religious belief, unlawful; and I do also solemnly, sincerely, and truly affirm and declare, &c." This Act generally applies to certain courts only, but the 103rd section extends the enactments in some section of the act, including the above cited 20th, "to every court of civil judicature in England and Ireland."

The next Act is the 24 & 25 Vic., cap. 66. Its title is, "An Act to give relief to persons who may refuse or be unwilling, from alleged conscientious motives, to be sworn in criminal proceedings." The provision in this case is similar to the above.

And now it may be asked what more do these troublesome non-jurors want? Are they not exempted from taking the oath? Yes, if the judge so wills it, if he is satisfied, he may permit the substitution of the affirmation. But suppose the judge is not satisfied, and call such scruples nonsense, what then? The witness may violate his conscience by taking an oath, or his evidence may be rejected. Nor is this mere hypothesis. In the *Times* newspaper of Dec. 17, 1865, a case is reported in which a witness, a city missionary, refused to be sworn, in consequence, as he said, of a passage he read in the Scripture that morning. The magistrate refused to hear him unless on oath. This witness was afterwards sworn. There are many persons whose objection to taking an oath is so settled and strong that they would persist in their objection, though thereby prevented from giving evidence. It appears, however, that not all magistrates cling so pertinaciously to the old form. In the *Times* of Thursday, the 18th ult., a case is reported, heard at Bow-street, in which a Mr. Cooper objected to take the oath, upon the ground that he is a believer in the New Testament, in which book the taking of any oath is expressly forbidden. Mr. Flowers, the magistrate, agreed with the witness that he ought not to take an oath which was repugnant to his conscience, and directed the form of declaration to be administered, and this was done. Now to have so much left to the discretion, or the caprice, of a magistrate, is open to very serious objection. Yet as the "non-jurors" whose case is under consideration, are not banded together in a society, there seems some difficulty in finding an efficient remedy, unless, indeed, which is not likely, Parliament would cut the knot by dispensing with all oaths, trusting, in regard to witnesses, to cross-examination and the fear of penalties to elicit the truth. In the absence of any amendment in the law, would it not be well for those who object to taking an oath, and for whose relief the Acts referred to have provided, to form themselves into a society? "Union is strength." One obvious advantage may be mentioned. It would afford an opportunity to an individual who might appear as a witness in reference to transactions arising after he had joined the society, of proving that his alleged objection was not got up for the occasion. And if care were taken in the admission of

members, it may be supposed that magistrates would generally accept the fact of membership as a sort of guarantee of the objection being a *bond fide* one.

I am, Sir, yours obediently,
DANIEL GRIFFITHS.

Lewes, Nov. 1, 1866.

CONGREGATIONAL CHURCH-BUILDING.

To the Editor of the Nonconformist.

SIR.—The Congregational and the Baptist Union meetings being now well over, I resume my letters on the best way of building our Free Church places of worship. In my last communication, I gave the new Weal yan Church at Clapton, built by Mr. Tarring, as a model, and should like to point out some of its excellencies. 1st. It is not costly. 2nd. It has no stone pillars or arches dividing the nave from the aisles. 3rd. Its roof is underdrawn. 4th. It has side galleries. With respect to the cost of our churches, I don't think they ought to cost at the utmost more than 5l. or 6l. a sitting. The church at Clapton cost about 7,000l., and seats about 1,400 people. Who, when gazing at the fine church of All Saints, in Margaret-street, has not marvelled that men should spend upon a single church a sum of money which would erect ten handsome churches elsewhere? And this fault, which is so plainly seen in the Establishment, may be discovered in a less degree amongst ourselves. I have often regretted that a large sum of money has been expended upon a single church, when it would have been far, far better every way to have erected two or three instead.

Secondly, I notice that in the Clapton church there are no stone pillars or arches dividing the nave from the aisles. I hold that stone pillars and arches are entirely out of place in Congregational churches. No words of mine can be too strong in protesting against them. They add very much to the cost of a building, and I never knew of a church with them which was perfectly adapted for hearing and preaching in. If I ever hear of one, I will "make a note of it."

Thirdly, I would particularly notice of the roof of the Wesleyan church is underdrawn. This is of much more importance than some persons could possibly think it to be. But I say, in mercy to our ministers, let our roofs be underdrawn; they can be done so without perfect good taste. I was glancing my eyes over the glorious ceiling of York Minster this week, and the thought struck me that the shape of the stone vaulting was very much like what we want in our Congregational churches: only of course we should use wood, and not stone. Examples of the underdrawn roof may be seen in many of our churches, from Penrith, in Cumberland, to Sevenoaks, in Kent.

In the fourth place, I would especially mention that the Clapton church has side galleries. Side galleries I would strongly recommend in all our larger places of worship. Without them almost any church looks cold, bare, and comfortless. Gothic, classic, or any barbarous mixed style, it makes no difference. Friends in London, the Midland Counties, and the North, have said to me, when I told them their churches would look much better with side galleries, "It is all very well in classic buildings, but they are not suitable for Gothic churches." Why, in my mind's eye, I was comparing the Wesleyan church at Clapton and the Congregational church at Penrith, both Gothic buildings, and considering how immensely superior they were with their side galleries to the bare, cold walls of the churches I was looking at, the very appearance of which was enough to send a chill through one. I could easily fill a whole column in your paper in advocating the erection of side galleries. It is better for the minister, since he then has his people more about him. It is better for those who sit under the galleries at the sides of the church, as a preventative of draughts. It is better for the poorer people, many of whom much prefer sitting in the gallery. If we had always side galleries, I think we should never read the statement again, "The masses refuse to come to our fine Gothic churches." In connection with side galleries we notice the advantage of having the windows at the sides set in gables, so as to have more light for the interior, and break the roof line on the exterior. Besides this, a fine window set in a gable is of itself a most beautiful object. Mr. Ruskin, in his lectures on architecture and painting delivered at Edinburgh, says:—"The loveliest Gothic architecture in the world is based on the group of lines composed of the pointed arch and the gables. If you look at the beautiful apse of Amiens Cathedral—a work justly celebrated over all Europe—you will find it formed merely of a series of windows surmounted by pure gables of open work. If you look at the porches of Rouen, Rheims, Strasbourg, Bayeux, Amiens, or Peterborough, still you will see that these lovely compositions are nothing more than the richly decorated forms of gables over pointed arch."

The use of the gable also saves the expense of erecting the side walls as high as they would otherwise require to be, and prevents that squat appearance which some of our churches, with their high side walls, unfortunately have. In my present letter I have no time to speak of the tapering spire of the Clapton Church, which rises heavenward, and does one's eyes good to look at.

I am, Sir, yours truly,
A FREE CHURCHMAN.

THE WORKING MAN'S "FITNESS" FOR THE FRANCHISE.

To the Editor of the Nonconformist.

SIR.—I was induced by a leading article of yours of the 24th ultimo, to pay particular attention to Mr. Forster's speech at Bradford, and was forced to the conclusion by its careful perusal that the clear-headed and able gentleman has condescended to leave a stigma upon the working man in the construction of the next Reform Bill, by perpetuating class legislation. I allude to his hints upon the working man's education as a requisite fitness to accept the franchise, without insisting upon the application of the same test to other classes entitled to vote. If an educational fitness be requisite in one class of voters, why not in another? That there are thousands now entitled to vote who are totally illiterate, no one will dare deny.

It is bad enough that the working man has not been properly educated; but to insist upon excluding him from the franchise, that is, to deprive him of an important social privilege, because, through bad legislation and other causes, another as important a privilege—education—has been withheld from him, is as absurd as

it is unfair, and does not savour much of the enlightened and liberal statesman. A real "Conservative" Reform Bill must commend itself to the growing intelligence and to the conscience of the country, as equitable and just.

Yours obediently,

LLEWELYN.

SIR J. KAY-SHUTTLEWORTH ON DRUNKENNESS.

To the Editor of the Nonconformist.

SIR.—As a reporter at the recent Social Science Congress in Manchester, I had the opportunity of recording the utterances of leading men of thought and benevolent action, such as Lord Brougham, Sir J. Kay-Shuttleworth, the Earl of Shaftesbury, the Rev. William Arthur, president of the Wesleyan Conference, and others, respecting the crime of drunkenness, the facilities afforded by the law for its encouragement, the desirableness of greater restriction, if not entire prohibition, of the traffic in intoxicating drink, and the duty of punishing the drunkard-maker as well as his victim. Lord Brougham's remarks on this subject have been circulated; I will, therefore, transcribe from my note-book (having permission to do so), and ask you to give publicity to a forcible paragraph in a speech by Sir J. Kay-Shuttleworth, made in his capacity as president of the Economy and Trade Section, at the close of a long and searching discussion on drunkenness and the licensing system:—

"It has been my duty to act at Lancaster, at Manchester, and at Liverpool, on several occasions as chairman of the grand jury; and on one I was so deeply impressed, and so were some of my brother magistrates of most prominent positions in this country, with the amount of brutal crime brought before us, and traceable simply to the influence of intoxicating drinks upon rude natures, that we made a presentment to the Judge, and we had it forwarded to the Secretary of State for the Home Department, expressing in emphatic terms the very sentiment which fell in eloquent language from the lips of Mr. Arthur, the president of the Wesleyan Conference, that there was a sort of preventer guilt in the influence of intoxicating liquor, which ought to be dealt with by the law. . . . Intoxication as a source of crime should be treated with more rigour as a misdemeanour, and the consequences of that misdemeanour should be visited not merely upon the individual, but also upon the keeper of the house in which the intoxicating liquors had been sold. We conceived that it should not be optional with magistrates, or with the inland revenue, or with any other department, but should be obligatory upon them, to withdraw licenses after a few repeated convictions had been obtained of the misdemeanour of having supplied men with drink so as to cause intoxication. No one can sit as foreman of a grand jury and pollute his thoughts for a time with the abominations and horrible crimes that are committed under the influence of drink in the low parts of this city, but to a much greater extent amongst the scum of the population of Liverpool;—in foul haunts of bestiality, where life is sacrificed merely to the irritability of a disordered brain, influenced by drink—no man, I say, can pollute his mind by discharging his duty as foreman of a grand jury in examining the witnesses through one week, by details of that kind, without coming to the conviction that the Legislature has neglected to a very great extent its duty in the repression of what is to so very great an extent a source of crime. I am very glad to see that the United Kingdom Alliance, to whose labours I attach the utmost importance, do not preclude, or in any way discourage, the adoption of measures of a less extensive character than those which they advocate; but that they are favourable to the adoption of other steps as means of attaining their own end. I fancy, from what I have heard to-day, that no earnest member of the Alliance would desire to discourage an attempt to obtain the sanction of Parliament to a measure which would visit in a more rigorous manner this form of misdemeanour, both upon the person who committed it, as bringing grievous calamity upon himself and his own family, danger to his neighbours, and ultimately evil to the State; and that then the same misdemeanour should be visited upon the person who is *particeps criminis* in bringing these evils upon the family and the community. That was the central thought of the presentation made by the Grand Jury of Liverpool, with the concurrence of myself, Sir Thomas Hesketh, and others. I am glad to see that something of a similar kind was recently embodied in a presentment from the Grand Jury of Manchester. I have never presided as foreman of any grand jury in this county without having impressed most painfully upon my mind that it was my duty to make such a presentment upon every occasion, and have only refrained from it from that delicacy which one always has in reiterating the same idea, and appearing to be dogmatic upon a matter which ought, it seems to me, to have struck everybody as a matter of common sense. I must say, in conclusion, that though there is a wide difference of opinion on this subject, I do believe there is a ripening influence of public opinion which will lead to early legislation. Nothing appears to me to be more disgraceful than that any member of Parliament, or candidate for a borough, should tamper with this question in order to obtain the support of the licensed victuallers of any town. I perceive various degrees of morality in dealing with constituencies. There seems to be a conventional morality in the man who seeks the suffrage of electors, which leads him sometimes to disguise his opinions, and sometimes to accommodate them to those of sections of the electoral body whose suffrages he would conciliate. Nay, there are candidates who do not refuse to make promises contrary to their consciences. Thus, to give up honest convictions with respect to such matters as restraints on the personal, domestic, and public evils caused by intoxication, rather than sacrifice the votes of such a powerful body as the licensed victuallers, is but another form of that disgraceful tampering with public truth and patriotic sentiment which finds its expression in bribes to ignorant men. It is another gross form of political immorality, which I desire emphatically to denounce. To put down every form of political prostitution in which a candidate sells his personal influence in the State to satisfy degrading appetites and to support flagrant abuses, is a duty now imperiously demanding the whole power of public opinion and of Parliament."

HENRY PITMAN.

Manchester.

MR. BRIGHT IN DUBLIN.

Mr. Bright was on Wednesday presented with an address by the Cork Agricultural Association. In a brief speech which he made in reply, he dealt generally with the land question. He spoke very highly of the present Irish Liberal members, but said that a body of fifty or sixty, which was as many as they could get together, could not effect much in a House so prejudiced on all land questions as the House of Commons. Mr. Bright compared the docility of ordinary public meetings called to hear his views, to the stiff-neckedness of Parliament on such subjects, attributing the difference to the reasonableness of ordinary meetings, and the self-interested obstinacy of his Parliamentary auditors. He referred to another difficulty in discussing their case, in fact the whole Irish case, in the House of Commons:—

The great Church party is the Tory party. The boundaries which mark out the limits of the Established Church are almost the boundaries which mark out the limits of the Tory party. They think that if the Irish Church were got rid of—if the voluntary principle were established as the universal practice in Ireland—that principle would by-and-by cross the Channel and raise an equal contest to be settled in like manner in Great Britain; and although, if you were at the antipodes—I am speaking of the Church as a political institution—you might sweep it off the face of the earth, and there would be no tears shed in the House of Commons, yet, being so near us, they have no doubt a great, and to some extent a natural dread that the same thing would be asked for and done hereafter in England.

Mr. Bright had a private interview with Cardinal Cullen on Wednesday. On Thursday he was entertained at dinner by Mr. Justice O'Hagan, and Cardinal Cullen was one of the party.

On Friday, Mr. Bright attended a meeting of the working men of Dublin, in the theatre of the Mechanics' Institute. The room was crowded. Mr. James Haughton occupied the chair. The only member of Parliament present, in addition to Mr. Bright, was The O'Donoghue. There were some manifestations of dissent at various passages in the chairman's address, but they were uniformly drowned by the cheers of the majority of the meeting. An allusion to the Reform Bill of last session was received with considerable laughter, and amongst the cries from the gallery were "Fenianism for ever," "A cheer for Stephens," and "Cheers for Lord Edward Fitzgerald." It is but fair to say that the interruptions, although frequent, came from a very limited portion of the meeting.

Mr. M'CORRY (a mechanic), after a few preparatory remarks, which were delivered amid very great interruption, moved a cordial address of welcome to Mr. Bright, as "the foremost champion of civil and religious liberty, ever pleading, with unrivalled genius and power as a statesman, for the enfranchisement of the toiling millions."

Mr. BRIGHT, who was still suffering from hoarseness, then addressed the meeting. He urged that the question of Parliamentary reform was of more importance to Irishmen than to Englishmen or Scotchmen. Every part of the United Kingdom—every county, every borough, every parish, every family, everybody, had a clear and distinct and unalterable interest in a Parliament that should fairly and justly represent the whole nation. They had in Ireland thirteen boroughs which had an average constituency of only 316 electors, and nine other boroughs with only 497 electors. The county of Cork had twice as many voters as these twenty-seven boroughs. There were in Ireland thirty-nine borough members, with 30,000 electors, and sixty-four county members with 172,000 electors, and, therefore, the representatives were so distributed that the great populations had not a quarter probably of the influence in Parliament that the small boroughs had through their members. And in the counties there was nothing like freedom of election. Ireland especially needed the ballot, which was universal in the United States, in the colonies, and on the continent. Neither the people of Great Britain nor Ireland were properly represented in Parliament, and he ventured to say further, the people of Great Britain united with Ireland—(cries of "Never," and interruption)—in the fair representation of the whole nation, would long, long ago have remedied every just grievance of which they could complain. Mr. Bright then referred to the Church question—

Why, half the people of England are Nonconformists—they are not in favour of an Established Church anywhere, and it is certainly impossible that they can be in favour of an Established Church in an island like this—an Established Church formed of a mere handful of a population in opposition to the wishes of the whole people. (Loud cheers.) Now take the Principality of Wales—when you go to England by Holyhead, you run right through the Principality. I suppose at least four out of five of the population of Wales are Dissenters, and they are not in favour of maintaining the Protestant Establishment in Ireland. Take the people of Scotland—they have succeeded in such large numbers from their Established Church, although their Church is of a very democratic character, that I suppose those who have succeeded are a considerable majority of the whole population. They are not in favour of maintaining a Church Establishment in Ireland, in opposition to the view of the great majority of your people.

He believed that Irishmen, acting by themselves, could not gain more complete justice than by acting with the generous millions of his countrymen in whose name he spoke. (Loud and continued cheering.) He quoted a telegraphic message from the Scottish Reform League expressing their sympathy with Ireland, and urging co-operation for the redress of common wrongs, and implored the meeting to open their hearts of hearts, and to join hands for a great, cor-

dial, thorough working union for freedom with the great people of Great Britain. (Cheers.) Mr. Bright then again dwelt upon the first importance of the people of Ireland, by some process or other, having the opportunity of being made the possessors of their own soil. He was not proposing confiscation.

There are, as you know, many large estates in Ireland which belong to rich families in England—families in England not only of the highest rank, but of the highest character—because I will venture to say that there are to be found among the English nobility families of as much perfect honourableness and worth as some of those to whom my plan would be offered. Therefore, I am not speaking against the aristocracy, or against the families, or against property, or against anybody or anything that is good. But I say this, that if Parliament were to appoint a commission, and give it, say, at first, up to the amount of five millions sterling, and power to negotiate or treat with the great families in England who have large estates in Ireland, it is probable that some of these great estates might be bought at a not very unreasonable price. (Cheers, and a voice: "Could we not get them for nothing?") Hear me to the end of my statement. I am of opinion that it would be the cheapest money that the Imperial Parliament almost ever expended, even though it became possessed of those great estates at a price considerably above that which they would fetch if put up in your market to-morrow. I propose that it should be worked in this way. I will take a case. I assume that this commission got a large estate in its possession, bought from Lord A, B, C, or D. We will take one farm upon it, which I assume to be worth 1,000£, and for which the present tenant pays a rent of 50£ a-year. He has no lease; he has no security; he makes almost no permanent improvements of any kind, and he is not sure whether, when he has saved a little money, he will not take his family off to the United States. (Loud cheers, and a voice: "He will come back again.") We will assume, if you like, that we are the commission, and that we have got before us the farmer who is the tenant on that particular farm, for which he pays 50£ a-year without having a lease or a security, and which I take to be worth 1,000£. Now, the Government, I believe, lends money to Irish landowners, for great drainage purposes, at about 3½ per cent. per annum. Suppose the commission went to this farmer and said, "Surely you would not have any objection to become possessed of this farm?" "No, not the slightest," he would say—(laughter and cheers)—"but how is that to be done?" In this way: You tell the farmer, "You now pay 50£ a year; that's 5 per cent. on 1,000£. The Government can afford to do these transactions for 3½ per cent., and if you will pay 60£ a year for a given number of years, which any of the actuaries at the insurance offices or any good arithmetician can calculate—if you pay 60£ a year for rent instead of 50£ for a given number of years, it may be ten, fifteen, on twenty, at the end of that time the farm will be yours without any further payment." I want you to understand how this is. You see if the farmer had been paid 50£, and you asked him to pay 10£ a year towards buying his farm, he might do it, but the fact is that the 1,000£ the Government pay for the farm would not cost them more than 35£, and therefore the difference between 35£, and 60£ being 25£, would be the sum which the farmer annually in his rent would be paying the Government for the redemption of his farm; and thus at the end of a very few years, the farmer having perfect security that no one could turn him out if he paid his rent, and nobody could touch him for the improvement he had made on his lands—what would he do? The next morning, after having made that agreement, he would speak to his wife and his big boy who had been idling about during a great deal of his time; he would explain all this, and there is not a stone on the land that would not be removed—there is not a weed that would not be pulled up—not a particle of manure that would not be saved—there is not a single thing they would not do with a zeal and enthusiasm, a labour and a delight they had never known before, to cultivate that farm; and by the time the few years had run out when the farm had become his without any further purchase, he would have turned a dilapidated and miserable farm into a garden for himself and family. (Great cheering.)

If he were the Government, he would offer to give ten per cent. more than the market price of these estates, and he would undertake to say that to carry out this plan would produce a marvellous change in the sentiments of the people of Ireland. He thought such a commission would have no difficulty in finding noble and very rich men who would be willing to negotiate for the transfer of their estates on such terms. He had well studied this land question, and could stand up to discuss it. Certainly, the plans, and the theories, and the legislation of his opponents on this matter had failed deplorably, disastrously, ignominiously.

Therefore I have a right now to offer to the people of Ireland, as I would to the people of Great Britain and the Imperial Parliament, a new, a wise, and a just policy for the people of this unfortunate country. (Cheers.) I have attended great meetings in England and Scotland during the last two months, and I think I am at liberty to tender to you from those scores and hundreds and thousands of men a hand of fellows hip and good-will. (Hear, hear.) I wish I might be permitted when I go back—and I think from this address I am permitted—to say to my fellow-countrymen that amidst all the factions by which Ireland has been torn, amidst all the errors that have been committed, amidst passions that have been excited, amidst hopes that have been blasted, amidst the misery that has been endured, there is still in this island, and amongst its people, a heart that can sympathise with all those who turn to them with a fixed resolution to judge them fairly, and to do them justice. (The hon. gentleman concluded amidst loud cheers, having spoken a little over an hour.)

Mr. Bright at once left the meeting for Kingstown, and returned to England on Saturday.

In reference to this meeting the *Times* correspondent writes:—

The Fenian element is so powerful among the working classes in Ireland that they are able to disturb and spoil any meeting of the kind if they choose to take the trouble; and one maxim that has got complete possession

of their minds is that all constitutional agitation such as that in which Mr. Bright is now engaged is a humbug and a delusion. They have no faith in anything for the salvation of Ireland but what they call "the ring of the rifle." Of course this is the wildest infatuation on their part; still the infatuation exists, and to the Fenian sympathisers in Dublin Mr. Bright's mission was almost as obnoxious as to the Orangemen themselves, simply because he preached that the wrongs of Ireland may be removed by a reformed Parliament, and by uniting constitutional action on the part of the English and Irish people. This accounts for the discredit interruptions which occurred at the meeting in the Mechanics' Institute last night. Mr. Bright, however, was enabled to deliver his speech, "to say his say." Other speakers who followed him were not so successful, and the chairman, Mr. James Haughton, the friend of the working classes, the unwearied advocate of temperance, who had often presided in that place, did not fare much better than others. He said that he had suggested the holding of the meeting, and he was bound to say in taking his leave of them that he was much disappointed at the conduct of a small minority of that great assemblage.

MONDAY EVENING LECTURES AT SURREY CHAPEL.

The Monday evening lectures at Surrey Chapel were resumed for the winter season last Monday week. On Monday last the second lecture was given by the Rev. Newman Hall, his subject being, "The Battle of Hastings." While our columns are so full of correspondence on the subject of the attendance of the working classes at our places of worship, it may not be uninteresting to remark that the appearance of Surrey Chapel on Monday evening conclusively proved that these classes do not absent themselves because they are incapable of appreciating instructive and morally improving discourse, nor from any objection to enter a structure dedicated to the service of God. The building, which seats about 2,000 people, was crowded above and below with an unmistakably working-class audience, the better class of artisans, with their wives and families, being to all appearance the predominant element. Mr. Hall's lecture was preceded by the performance of a few anthems by the choir, and a short prayer by the lecturer. The utmost order and decorum prevailed, and the people listened to the speaker with rapt attention. At the conclusion of the lecture Mr. Hall had occasion to make some remarks upon the difference between the Norman and Saxon traits of character, and in tracing their influence upon England of the present day, pointed out the bad effect of those class denunciations which are the stock in trade of the popular demagogue. It was wrong to set class against class; the common foe of all was ignorance, drunkenness, vice, and intolerance, and let all classes unite in the great battle against these, and by God's help they would win the victory. The audience dispersed after singing the doxology, a collection being made at the door to defray the incidental expenses. Mr. G. M. Murphy will lecture on Monday evening next, and on the Monday following there will, we understand, be an amateur concert.

We are glad to observe that a similar course of Monday evening lectures has been commenced this season at Sheffield in connection with the Wicker Congregational Church, by the Rev. H. Tarrant. That minister says, in a letter to the local *Independent*:—"My object is not sensational, but educational. If it be certain that ere long an immense proportion of the working classes will be admitted within the pale of the constitution (and who can deny the rights of freemen to honest and sober sons of toil?) then it becomes the duty of every thoughtful patriot to seek, by press and platform, the preparation of the workman for the right discharge of his new duties." The first lecture commenced on Monday, when Mr. Tarrant took for his subject, "Garibaldi: his Life and Adventures." The meeting was begun with the Lord's prayer, and closed with the doxology. A number of ministers and other gentlemen have promised their assistance during the winter. These examples may be followed with advantage in other towns.

MR. DISRAELI'S REFORM BILL.

The London correspondent of the *Leeds Mercury* thus alludes to the current rumours relative to the Government and their expected Reform Bill:—

Mr. Disraeli has been engaged during the recess in an attempt to reconstruct that part of our constitution which depends upon representative institutions. He is understood to have decided that the Tories ought to have the making and carrying of the Reform Bill that is to be, to have drawn up a scheme, and to have circulated it among his colleagues. The character of this plan is similar to that which I described some weeks ago. You may remember that about the period of the first great provincial reform gathering I reported that the Tories were boasting of the intention of Mr. Disraeli to frame a bill certain to "take the wind out of the sails of Messrs. Bright and Beales." From other quarters we now learn that this notable measure has actually been reduced to the shape of the heads of a bill. And what is the Hughenden specific? It is credibly reported to be household suffrage in the great towns,—in towns, that is, having so many thousands of inhabitants. This is the blast that is to blow away Mr. Bright. This is the liberal part of the plan. The next notable part is that the franchise in the smaller boroughs is to be 8£ rating, and these smaller boroughs, instead of being left as they are, or grouped with others, are to be augmented by adjacent strips of county territory, and the whole manipulated in such a way that there may be no county voters resident in the boroughs at all. This, of course,

would involve a boundaries commission, and very nice work they would have of it. Having done this, the franchise in the counties is to be fixed at 20£, in deference to Mr. Walpole, I suppose, since many Tories profess to think that their interest would be more secure with a 10£ than a 14£, or a 20£ county franchise. Such is said to be the scheme propounded by Mr. Disraeli to his colleagues in this autumn of 1866, and such is the juggle which we are told is to be attempted under the name of reform of Parliament. Under these circumstances, and knowing how profound are the dissensions in the Cabinet on the preliminary question—Shall a bill be brought in or not?—I am not surprised that the very sanguine see the not distant fall of the Ministry from the fatal disease of discord which rages within it. Some of the Ministers are determined to have their way or to break up the Cabinet, and one is full of a faith in himself which leads him to regard the heir of the Marquisate of Salisbury as the future head of the Tory party,—the man who is strong enough to keep things as they are, or to carry a measure which shall increase the power of the territorial interest and class. By common consent Lord Cranbourne is fixed upon as Mr. Disraeli's most formidable rival, and the Minister who will make no compromises. You may be sure of one thing, that Lord Derby's life is not one of the most peaceful, and that he has to encounter a domestic resistance not inferior to that which overthrew Lord Russell. For my part, I do not believe that the Government will break up before it has had a reckoning with Parliament; nor that, even if then defeated, Mr. Disraeli will throw up his cards, if he can help it, without an appeal to the country. Nor am I at all convinced that if the Derby Ministry went to pieces to-morrow their opponents would be found in a condition to succeed them. There are questions to be settled in our camp as well as in that of our opponents. But this is a delicate ground, and I will not trespass further.

On the same subject the *Morning Star* says:—"Rumour has it that the Government are arranging a brilliant plan for the baffling of reformers in the coming session. A reform scheme of some sort or other will, it is said, be shaped out and laid upon the table, the Government generously offering the House a full opportunity of considering it by undertaking not to proceed with it until the following session. Thus it is hoped that the Adullamites and all those on either side who are for delay at any price will at once be won over, while some few sincere but rather simple reformers may be induced to grant time to a Government so willing to undertake the work of reform, and so considerate as not to press it forward too eagerly. Mr. Disraeli, people say, rests all his hopes on having 'time on his side' in a different sense from that in which Mr. Gladstone used the memorable words."

Postscript.

Wednesday, Nov. 7, 1866.

The review of the garrison of Paris by the Emperor on Monday seems to have been a brilliant affair. The Emperor appears to have looked pretty well, though pale and worn. He had an enthusiastic reception. The proposals which have been made for the reorganisation of the French army have been criticised rather freely. The *Moniteur de l'Armée* makes some explanations in reference to the plan. While pointing out that the peace establishment of 400,000 men will not be reduced, it says the object of the commission which has been appointed is to decide how best to create a reserve which shall always be available. It adds that this will cause additional expense.

It is stated that in a few days the King of Saxony will pay a visit to Berlin.

The decision of the ordinary tribunal of Berlin, acquitting Herr von Twستن of the charges brought against him, in consequence of his speech in the Chamber of Deputies upon the administration of justice, was confirmed by the superior court. The public prosecutor had demanded that Herr von Twستن should be sentenced to two years' imprisonment.

A telegram from Pesth says that a majority of the members of the Hungarian Diet have resolved to insist upon the formation of a Hungarian Ministry as a preliminary to the discussion in the Hungarian Diet of affairs common to Austria and Hungary.

The Jesuits are no favourites apparently in Vienna. The Judiciary section of the Municipality of that city has resolved to petition against the admission of the followers of Loyola into Vienna.

DEATH OF THE MARQUIS OF WATERFORD.—A telegram from Dublin announces the death yesterday of the Marquis of Waterford at Curraghmore House, Waterford. He had been ailing for about a week with an attack of gastric fever. He was the fourth marquis, and was in holy orders. He was born on 27th April, 1814, and succeeded his brother, the late marquis, in 1859. The elevation of the Earl of Tyrone to the peerage, consequent upon his father's death, will cause a vacancy in the representation of the county of Waterford.

MARK-LANE.—THIS DAY.

The quantity of wheat received fresh up to our market to-day from Essex and Kent was very moderate, and in but middling condition. Owing to the limited attendance of millers, the amount of business concluded was by no means extensive. Selected parcels, however, were disposed of at full quotations; but for inferior sorts the trade was dull, at Monday's decline. There was a fair show of foreign wheat. The transactions were chiefly in retail, but the value of fine qualities was well supported.

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TO CORRESPONDENTS.

“William Morgan.”—Declined.

“P. R.”—His letter is too personal and abusive.

The Nonconformist.

WEDNESDAY, NOVEMBER 7, 1866.

SUMMARY.

THE frequent Cabinet Councils which are being held, though customary at this season, are producing a plentiful crop of rumours. Three different courses are marked out for the Government by political speculators. One report alleges that the Cabinet have decided to lay a Reform Bill on the table of the House of Commons next Session for consideration a year afterwards! We must suppose this to be only a sorry joke. Another report represents Lord Derby and his colleagues as unable to agree whether they should bring in a Bill at all. The third and most reasonable statement would indicate that Mr. Disraeli will carry his brother Ministers with him in the resolution to propose a measure giving household suffrage to the large town populations, an eight-pound rating franchise to the smaller boroughs, and a 20% qualification for counties. By this project—if it be true that a majority of the House of Commons is returned by 180,000 electors—the governing families might hope to retain their preponderance in the Legislature. One great vice of this scheme would be that it would be no settlement of the question. It is said that Lord Cranbourne and other Ministers contend that the Tory party ought not to take the initiative in organic changes—the danger being imminent that the maximum of their concessions would become a fresh starting-point for Radical Reformers, and thus lead eventually to the passing of a more sweeping measure than either Conservatives or Whigs approve. The obvious conclusion is that the party of resistance are terribly embarrassed between their desire to retain office and the imperative necessity of satisfying the public demands.

The continental papers have found an exciting topic of discussion in the alleged conclusion of an offensive and defensive alliance between Russia and Prussia for the purpose of enabling the Czar, on the one hand, to have his way in the Eastern question, and to further his resolution to stamp out the nationality of Poland by seizing the Austrian province of Galicia; and King William, on the other, to appropriate all Germany without asking leave of France. The report is probably destitute of foundation. Prussia can hardly desire to see the Russians at Constantinople, and gaining possession of the Lower Danube, where a scion of the House of Hohenzollern has just been installed by the Sultan as Hospodar of the Principalities. But the expectation of an era of peace on the Continent is sadly shaken by the preparations which are being made on all sides, under the pretext of military reorganisation. Prussia keeps up imposing forces; Russia is adding from 350,000 to 400,000 men to her armies by a new conscription; Austria fears to retrench her armaments; and France is creating a great reserve force, which, it is officially announced, will entail a considerable additional expenditure. Such facts, apart from new diplomatic combinations, are well calculated to engender distrust and apprehension relative to the future of Europe.

Baron von Beust having been formally installed as Minister of Foreign Affairs for Austria, has published a despatch explaining the policy he intends to carry out. He desires to recognise the state of things brought about by the late war, and not to disturb Prussia in her

German policy, while prepared to resist fresh aggressions. But the appointment of the late Saxon Premier as the principal adviser of the Kaiser is not likely to be viewed with favour either by the Hungarian or the Slavonic subjects of his master. To reconcile the conflicting claims of diverse nationalities, to please alike the German, the Magyar, the Czech and the Croat, will task all the statesmanlike qualities Baron Beust is said to possess. Though the Hungarian Diet has been convoked, no progress seems to have been made in coming to a satisfactory understanding with M. Deak and the popular leaders at Pesth, who continue to demand with unyielding pertinacity the appointment of a separate Ministry for Hungary.

The conflict between President Johnson and the Radical party in America is drawing to a close. The Atlantic telegraph will, in a few days, bring the result of the remaining fall elections, which were to take place yesterday and to-day in New York, Massachusetts, Delaware, Missouri, and other States, all of which are expected to be carried by decided Republican majorities. “Prudent Democrats,” says one of their friends, “already yield the contest.” Mr. Johnson has anticipated the result, and departed from his antagonistic attitude by urging the Legislatures of Louisiana and South Carolina to accept beforehand the constitutional amendment adopted by Congress. If his suggestion should be carried out, he can yield with better grace.

President Johnson has other means of diverting the storm in the Northern States which his high-handed proceedings has raised. He proposes, it is said, to revive and enforce the Alabama claims, and to take decided action in Mexico. As the Emperor Maximilian declines to surrender his sovereignty over that country, the American Government have openly espoused the cause of Juarez. General Sheridan, no doubt by orders from Washington, has issued instructions to General Sedgwick, commanding at Brownsville, that the only way to a better condition of things on the Rio Grande is to give the heartiest support to Juarez, and warning all parties that they will not be permitted to violate the neutrality laws between “the Mexican Government” and the United States. As the French troops are on the point of departure, it will be impossible for Maximilian to offer effectual resistance to American intervention; and we may soon expect to hear of his abdication, and the cession of some Mexican provinces to the United States as the price of their assistance.

MR. BRIGHT'S VISIT TO IRELAND.

THE invitation of Mr. Bright to Dublin, the hearty welcome with which he was greeted, the addresses he delivered, and the spirit in which they were listened to, might teach those of our political writers who are capable of reflection a valuable lesson. It is this—that the most indispensable qualification for successfully approaching an alienated people is deep and unquestionable sympathy with them over the whole extent of their wrongs, and that the best and surest way to combat expectations which are unreasonable is to do ample justice to those which reason commends and enforces. Mr. Bright's calm, lucid, temperate, and dignified statement of the case of the Irish nation as against the Imperial Legislature, will tell beneficially on both sides of the Irish Channel; the outline of remedial legislation he sketched will serve to concentrate attention upon means and methods which fall within the limits of the Constitution. Here he may be right—there wrong—but right or wrong, the scope and tendency of his proposals tend towards a closer, more vital, happier union between the two countries under the same Crown and Parliament. A man who has got the ear of Ireland, and who uses his opportunity to divert her thoughts from schemes of wild revenge to practical efforts to obtain justice, does the State no inconsiderable service. The critics of what we are compelled to regard as the dominant school of politics in England recognise no such service. True to their instincts, they fasten with avidity upon the first show of unsoundness in detail, and miss, as is their wont, the purport and drift of Mr. Bright's suggestions as a whole. Although genuine patriotism rings in every sentence which he uttered, they can hear nothing but the ravings of a demagogue. Though it would be well for England's peace, and for Ireland's progress, that the Irish people, to a man, should accept, confide in, and act upon, his counsels, they are intent only upon disparaging him in their eyes. No Englishman has been, within modern times, so trustingly hailed by Ireland as a true friend; and the journalists of ecclesiastical and territorial ascendancy instantly labour to disparage his character, motives and position.

It appears as if there were a determined purpose to make Irishmen despair of English guidance and help—for to whomsoever she stretches out a hand of friendliness, he is forthwith assailed as unworthy of her advances.

Happily, the bulk of the English people adopt other criteria of judgment, and especially in relation to what is called “the Irish difficulty,” from those which have on them the stamp of club authorisation. Mr. Bright, after all, during his late visit to Dublin, fairly expressed the sense—the common-sense shall we say?—of the vast majority of his countrymen. They have no desire to perpetuate an institution which galls and inflames national sentiment. They have no dread lest legal security for the capital which Irish tenants sink in the farms of their landlords should suggest the propriety of a similar arrangement in England. They have no interest in either the political discontent or the social disquietude which appear to characterise the normal condition of the sister isle. The obstacle which prevents the redress of what is wrong across the Channel is not in them, in their national likes or dislikes, in their prejudices, in their selfishness, or in their mistaken political principles. Did the Imperial Legislature adequately express their will, it is tolerably certain that the category of Irish grievances, so far as they spring out of unjust laws, would be very speedily reduced to a mere nothing. It is because Parliamentary representation in this country is so craftily distributed that it gives to the territorial aristocracy the reality, whilst it confers upon the people the show only, of political power, that England seems to be indifferent to Irish wants. Mr. Bright put this peculiarity of the case in vivid colouring before his Dublin audience, and by so doing he laid the ground for a powerful appeal to the Liberal Irish members and constituencies to unite with those of Great Britain in an effort to transfer the preponderant influence in the House of Commons from a territorial to a popular basis.

But has Ireland anything whatever to complain of? An editorial writer in the *Times* denies that she has. He denies that her miseries are due in any particular to her institutions or to misgovernment. Nay, the institutions she most bitterly complains of probably mitigate the evils she would more sensibly feel in their absence. State-Church ascendancy, and landlord supremacy, we suppose we must infer, are blessings to the Irish people, serving to moderate, if not correct, the inherent vices of the Celtic race. Can we mistake the propounder of this optimist theory? Surely, he must be the same man who maintained that Imperial legislation was as good as human wisdom could make it, and that Reform would be but a superfluous folly. Well, but how does it happen, we are provoked to ask, that what is so faultless in theory, is so faulty in result? A large proportion—no one knows how large—of the peasantry and even the farmers of Ireland, have been infected with the Fenian spirit—that is, they have ceased to hope for any redress of their wrongs, or their supposed wrongs, from the Imperial Government and Legislature. Whence originated this alarming susceptibility, and how is it to be dealt with? The *regimen* may be technically according to rule, but under it the patient is driven mad, and seems likely enough to die. Such being the too evident fact, is it not the most pedantic trifling to argue that the remedy exhibited suits the disease? If England do not understand Ireland so far as to be able to govern her, why then a strong case is made out for separation. But has England really really tried her best? Has she not persisted in an attempt to rule Ireland on the principle of Anglicising its inhabitants? Has she ever consulted or cared for the national idiosyncrasies? Has she not sacrificed Irish to English ends? Would she ever have retained the Irish Church Establishment, but in deference to the fears of the English Church Establishment? Would she have resisted all efforts to alter the system of land tenure across the water, if she had not apprehended that the alteration might tell upon the same system at home? The theory is plausible enough if one will only keep history out of sight—but to set it up in the face of history is an effrontery of which, we suspect, there is but one man living who would dare to be guilty—the man who maligned the working classes of England.

Of course, Mr. Bright must lay to his account the moral certainty of his being searchingly criticised. Many a shaft will be aimed at the joints of his armour, and here and there he will be hit, for he has an awkward habit of exposing himself. But his honesty is his best protection. He speaks with power, because he speaks from a magnanimous heart. His country is indebted to him for far more than she can repay. Ireland, also, in spite of Mr. Pope Hennessy's fierce assault upon the sincerity of his professions, has

been powerfully served by him in critical emergencies. His visit has done her essential service. His giant strength has given her cause an impulse which will be felt next Session. He has brought the really Liberal strength of the sister isles into closer and more cordial union. Some of his practical suggestions may, on further examination, turn out to be more plausible than wise—but, on the whole, he has fairly interpreted the will of the English people, and it will not be his fault if he has not won the trust of the Irish.

THE POPE'S ALLOCUTION.

THE kind-hearted, narrow-minded Italian ecclesiastic who reigns at Rome under the title of Pius IX., and exercises a show of temporal dominion over a small province of Italy by the aid of French bayonets, has just issued from the Vatican two documents to which ancient custom gives the descriptive designation of Allocutions. The first refers to Italy, the last to Russia. Each is a protest against alleged wrongs committed against the Roman Catholic Church,—and each, after having specified in the usual inflated language the censures of the Church, concludes in a tone of unexpected clemency. The Czar is dismissed with a prayer that his heart may be changed, and Italy, in place of the curse which she is said to have deserved, receives a benediction.

The poor Pope, in truth, seems bewildered by the events of the last six months, and by the doubtful prospects of the next. Sadova, and the Peace of Prague if they have effected no change in his own disposition, have made their influence felt on the political spirit of his advisers, the College of Cardinals. It is clear that the Holy Father is worried by opposite factions, and that he is at a loss what course to take. As to the past, he deplores, condemns, and declares to be null and void, the suppression of the religious orders in Italy, the secularisation of ecclesiastical property, and the law which puts marriage, so far as the State is concerned, on the footing of a civil contract. As to the future, he protests beforehand against the revolutionary project of making Rome the capital of the new Kingdom of Italy. The temporal power he declares to be indispensable to the independence of the spiritual power, and in defence of the sacred rights of the Holy See, professes his readiness to suffer death, or—if necessary, to seek requisite security in another country. But, even in the extreme of his perplexity, the Pope remembers that he is Italian. He contents himself with censures and protestations—he cannot bring himself to fulminate excommunication against his beloved country—so he smooths away the frown from his brow, kisses the sinner, and prays Heaven that she may repent of her evil ways. The man shines through the priest—the patriot through the Pope—and, after “taking up his parable” against Italy, he ends by blessing her altogether.

It is said that the Allocution has created a disagreeable impression in France. No doubt it places the Emperor in an embarrassing position. On the one hand, he is bound by the September Convention to withdraw the last of his troops from Rome before the close of the year; on the other hand, the Pope refuses to admit of lay administration within the limited circle in which he bears sway. An arrangement with the Government of Italy would put the latter at his ease, and would suit the general views and policy of the former. There would be a creditable end of the Roman “difficulty,” and France might still assert a claim to be regarded as the eldest son of the Church. The “party of action” would instantly subside, and might ultimately be dissolved, and the explosive element be thereby eliminated from continental politics. For, in truth, the volcanic forces which underlie the Roman question, above all others, perhaps, threaten the stability of the Imperial throne. Not even Napoleon III. can safely beard the *parti pretre* which retains ascendancy in the provinces of France, nor can even he without serious danger provoke the disgust and resentment of the revolutionary spirit which is latent in Paris and in the more important and populous cities. He has need of all his astuteness and sagacity to steer between Scylla and Charybdis—to show respect to lay sentiment without increasing ecclesiastical disaffection. The Pope and his advisers will not make the way easy for him. Their “*non-possumus*” is a stumbling-block in his path. His own convictions, to say nothing of enlightened European opinion, forbid all serious attempt on the part of the Emperor to uphold an administration of political affairs by ecclesiastics, which is the real meaning of “the temporal power.” He cannot afford to perpetuate that scandal, even on the small scale

to which it has been reduced by the success of Cavour's policy. That the Pope should retain the territory which the Convention with Italy was meant to guarantee to him, and be a temporal Sovereign within its boundaries, but govern his handful of subjects in all worldly affairs by an administration of laymen, and on lay principles, is the solution which would best suit the Imperial policy. To this he has schemed to drive his Holiness, but hitherto without success. The old man will not surrender an iota of the claims of the Church, and in this last Allocution reasserts his determination to uphold them, at the sacrifice of his life, or by means of temporary expatriation, if need be. We can hardly wonder, therefore, at the dissatisfaction excited in France by the Pope's obstinate adherence to an impossible order of things.

There is no danger to the Holy Father's person. The Romans fully understand that any personal outrage inflicted on him would rouse the indignation of the Catholic world, and would defeat their hopes. They are too unanimous to provoke bloodshed, or to gain by it. Let the French army of occupation be once fairly gone, and they will have full opportunity to dispose of their temporal affairs as they list, in all respects, at least, short of the transfer of nominal sovereignty from the Pope to the King of Italy. But the flight of Pius IX. would place Napoleon in a dilemma. From Granada, or Malta, or even America, he could issue his commands to the faithful without needing to accommodate them, as now, to Imperial exigencies. He might even shake the throne of the Buonapartes, and test to the utmost the force of the spiritual against the domination of the temporal. He cannot, perhaps, put back the clock of the world, but he can terribly derange its works. It has yet to be seen how far the destruction of the Pope's kingly state will lessen his ecclesiastical influence and pretensions. Of the ultimate issue one can entertain no doubt—but neither is it possible to shut one's eyes to the certainty of a great conflict throughout Christendom between priestly assumptions and human rights. The Pope's departure from Rome would probably signalise the commencement of that struggle.

LORD GEORGE MANNERS' "WILD NOTION."

WHATEVER the merit of the various schemes suggested by Mr. Bright for curing pauperism, and helping on improvement, his bold and suggestive speeches have the rare advantage of holding up a lofty standard of theoretical justice to a too practical people, and quickening the political thought of the country. Though set down as the pertinacious enemy of the landed interest, it is not unlikely that the remedies he recommends for the cure of agricultural grievances—especially that of setting free the soil from legislative obstructions—will eventually prove to be as beneficial to the owners of large estates as the repeal of the Corn Laws.

The hon. member for Birmingham has given the proprietors of the soil much sound advice, especially on the mischievous influence of the laws of primogeniture and entail. It has been received, of course, as the suggestion of an enemy. If he had recommended that farming should be prosecuted on the co-operative principle, the charge of encouraging socialism and revolution would, no doubt, have been flung in his face. One of his most telling arguments in dealing with the agricultural question, has been that the peasantry of England, unlike those of nearly every other civilised country in the world, are divorced from the soil. He has met with an unexpected ally in deploring this phenomenon in the person of a Duke's brother. At a meeting of the Newmarket Farmers' Club, last week, Lord George Manners, after dwelling upon the difficulty farmers would in future have to contend with in consequence of the inadequate supply of labour, urged that if their labourers were to remain amongst them, there must be a more cordial agreement between the different classes engaged in agriculture; and he threw out what he called “the wild notion,” of applying the co-operative principle to that branch of business. He suggested, modestly enough, as though scared with the temerity of the hint, that beyond ten per cent. return on the capital invested, the farmer should share his profits between himself and his men. “The labourer would then,” said his lordship, “be as sure of his wages as he was now, but in addition to that he would have the great spur and incentive of seeing the possibility of sharing in the profits of his employer, and beyond that he would have the additional spur of seeing that

every man did his proper share of the work, that there was no pilfering, and that proper thrift was exercised in all the affairs connected with the farm. In fact, he would then be, as it were, a junior partner in the concern; and he (Lord G. Manners) was not without the expectation that some day or other (it might be many years off) that would be the condition of the country.”

This is certainly a novel suggestion, coming from one of the great landowning class. It may be, as Lord George Manners has put it, somewhat visionary. Farmers, as a rule, do not realise ten per cent. on their capital—barely eight per cent. But, without adopting that arbitrary limit, might not the principle advocated by his lordship be applied to agriculture as well as to manufactures and the working of minerals? By giving their workpeople a beneficial interest in their collieries at Whitwood and Methley, Messrs. Briggs have lately found that their own profits have risen from four-and-a-half per cent. to twelve per cent. This striking result was brought about by the economy and revived industry which came of identifying the interests of employer and employed. And it is just that stimulus which is needed to shake off the torpor of agricultural labourers.

It is no doubt true that the rent of farms is rising, owing to excessive competition, and that the cultivator of the soil pays so much to his landlord that there is little prospect of his remuneration reaching beyond Lord George Manners' standard of ten per cent. But these anomalies must, in course of time, be redressed. If the wages of the labourer, as well as the profits of the farmer, have been unduly mulcted to provide a rent beyond the relative value of the land cultivated, such a state of things cannot long continue. The remedy which the farmer cannot obtain will be applied by his men. By the increasing scarcity of labour, the peasantry are becoming “masters of the situation,” and their employers have the option before them of increasing their wages, which is simply diminishing their own profits, or of enabling their hands to secure a better position without injuring their own. And this is what the co-operative system, properly worked out, would do. It seems not extravagant to suppose that the increased stimulus given to labour in agriculture by conceding to the tillers of the soil a direct interest in the farm on which they are employed would soon create, as in the case of the Methley collieries, an extra fund, out of which both master and men would be reimbursed. All this, too, would be clear gain.

We hope, therefore, that Lord George Manners' “wild notion” will fructify in the agricultural mind. If our rural population are to be redeemed from their abject condition, which in many counties is scarcely removed from serfdom, it must be by giving them a real and vital interest in the soil. The condition of the British peasantry in the main seems almost hopeless. His life is one of stolid indifference—indifference to the concerns of his employer, to the claims of religion, and often of decency. Whatever may be said of “American institutions” by those who do not understand them, the United States contains no class corresponding to that of our peasantry. There, every agricultural labourer has his plot of land, and the five millions of freeholders are the most sturdy, independent, enlightened, and religious portion of the community—the backbone, and the great conservative element in the Commonwealth. Though the circumstances of the two countries widely differ, the contrast is still painful and mournful, and the main reason is, as we believe, because in England the labourer is “divorced from the soil.”

There is good reason to hope that a change in the condition of our peasantry is at hand. Some day or other, as Lord George Manners indicates—and probably it is nearer than he supposes—our agricultural labourers will become “junior partners” with their masters in the cultivation of the soil. His brother, the Duke of Rutland, points out the great advantage to both landowner and farmer of giving the labourer better wages, improving his cottage, and providing for him increased comfort. But these benefits will more speedily result from giving the peasantry a new status and an increased sense of responsibility, than by extending to him charitable help. These desirable changes would in time follow, if the labourers had a personal interest in the soil. The stimulus to industry, to social improvements, to economical habits, and to mental activity would then come from within instead of from without. What has been done at Methley, by carrying out the co-operative principle, might be done in our rural districts, as Mr. Fawcett lately said, “and the poor, miserable, degraded, agricultural labours may be lifted into something of a condition worthy of the inhabitants of England.”

CONVERSATION.

CONVERSATION, like the newspaper, contains many of the materials of history. It does not, however, admit quite so easily of preservation. Newspapers, when they are old, and collected in thick and heavy bundles, are not, it is true, particularly convenient to handle. To look over the file of one paper for a single year is a grave undertaking, and much more to compare the whole series of several. Still the thing may be done. A man who "can toil mightily" will survive even so prodigious an enterprise as that. If his insight and judgment equal his patience, he may even extract from his perplexing mass of records something of the very character and spirit of the time. Conversation, if that could be stored, would supply materials at least as valuable, though rather complementary to those which the daily and weekly journals yield, than replacing them. The difficulty would be not only in laying hold, and keeping hold, of anything so fugitive, but in knowing where and how to choose. If the talk of the hour could be fixed in any way, say crystallised, it would still be necessary to provide yourself with crystals of a great many different colours and shapes, before you, or those who came after you, could extract from them any sound conclusion as to the notions and feelings characteristic of a nation or a period. We do not take the idealised conversations of Plato as a sample of the social intercourse of the Greeks, nor the invented conversations in Sir Walter Scott's novels as an accurate picture of mediæval manners and tastes. But the actual dialogues of any one set of people in the present day, reported with whatever care and fidelity, would convey impressions quite as misleading or inadequate, if unaccompanied by other records to illustrate and balance them. Boswell's *Life of Johnson*, though instructive as well as entertaining in a very high degree, on account of its conversational riches, has probably done not a little to encourage a one-sided view of the intellectual and religious state of the country at large during the later portion of the eighteenth century.

To say no more of the light which conversation throws, or might throw, on contemporary manners and customs, there can be no doubt that social changes modify to an important extent both the modes of conversation and its quality. There are still very excellent and well-informed persons to be met with, who, like Dominie Sampson in his encounters with Pleydell, are bringing up their artillery of argument to defend themselves against their adversary's attack, where he has long since moved away, and begun an approach from a quite different direction. But such deliberate tactics are pursued now, when pursued at all, in the face of increasing difficulties, and the entire force of circumstances is against them. When you find the railway time-tables for the month stuck in some conspicuous corner in the remotest farmhouses in England and Wales, and when almost every other man you meet with in travelling has some daily paper or other on his knee, the chances are in favour of a species of conversation likely to err rather in being fragmentary and curt, than in lumbering slowly on from one fixed idea or antiquated saw to another. It is well to have our mind kept from lazy indifference, or from actually going to sleep, but it is not so well because ideas happen to be placed before us in a way temptingly varied and conveniently expressed, to fall into the temptation of seeming to think, when we are not really thinking at all. If we hear so much that is new, and are thrown into the company so endlessly varied, this may either be a valuable part of our education, or it may simply lead us to rest satisfied with a stock of observations and views which are pure echoes of those of other men, and to mistake a mere titillation of the intellectual surface for a vigorous and honest use of our own understanding.

There are of course distinctions which lie deeper than the difference between times when men went to London once or twice in their lives, and times when men are if not constantly moving about, constantly receiving and discussing intelligence from all quarters of the globe. Good sense, and firm and thoughtful judgment, will weigh always for what they are worth, and people cannot help showing the presence or absence of cultivation, whether their topics be familiar or novel, many or few. On the whole, we are inclined to think that the steam-press and the telegraph have a great deal more discredit laid to their door than they deserve. These excellent inventions do not supply people with brains, but they do wake up dull and slow minds from stagnation. Very many persons at all events who are now criticised as superficial, would in former generations would not have been intellectually counted at all, or

have been set down as unmitigated ignoramus or fools. If there is more danger than there used to be of being content with "hasty glances" at a subject, and of looking at "everything by turns and nothing long," there are some great and peculiar facilities now (want of time being in some instances the serious exception, or drawback) from that thorough intellectual training and culture, which is the best and indeed the only safeguard against dangers of that kind. No generation, it is safe to presume, has ever been without the talkers who do not know where to leave off, and the Master Silences, whose difficulty is to know what to say, or where to begin. Good conversation is perhaps hindered equally by the eager pertinacious fassiness which insists on hearing over and over again every syllable of an argument or a story, and by the incapacity for sustained thought or attention, in a mind, which makes it seem to slip or slide under your touch, or to appear like a drawbridge, one half of which is being perpetually swung away from you, just as your foot is lifted to cross. Are these defects more common than formerly? Or are they not simply made more conspicuous by greater frequency of contrast, and more tantalising because of the more extended appetite for agreeable and intelligent intercourse? Many who are grateful for the stimulating effect of the rapid communication of news, and the swift rate at which business goes on, are alive too to the somewhat feverish excitement to which this may lead, and feel so much the more deeply the necessity for other kinds of occupation and aliment for their minds.

Whether the great literary productions of the past, receive their due share of attention or not, they had never before so many appreciative and grateful readers. The very attacks made on the abuse of classical studies, are helping to bring out more distinctly their real value for purposes of intellectual exercise and drill, as well as in keeping the standard of intellectual excellence independent of fashion and whim. Not to the benefits of general cultivation only, but to the inexpressible value of the moral energy and self-control which the Christian life sets open at their very source, men of active and stirring lives are perpetually finding themselves led back by two distinct sets of motives. They wish on the one hand to do honour to the demands which their actual day's work makes on their power of thinking justly and well, and they are equally anxious, on the other hand, not to be absolutely sunk in commercial solicitudes and aims. There is no fear at present, then, that habits of reading and meditation are wanting among us, or that the roots out of which good conversation must spring are withering away. One of the greatest of the practical difficulties seems to be, how to get the right people together, and to make the exchange of the ideas which are really possessed as fruitful and as unobstructed as it might be. This is a difficulty which, if partly due to the incommunicativeness of our English nature, is due far more to something faulty in our usages and our social training. Literary societies do some good, and private hospitality does yet more, where the happier and nobler reasons for bringing people into each other's company are kept steadily in view. The friendly collision of mind with mind is no doubt sometimes very happily realised, where the minds which do each other this service are but two at a time. But as it is for many other of the best things in this world, the origin and training-ground of good conversation, is the family. The great republic of letters itself, both on its serious and its comic side, exists in embryo, if it were but known, at the dinner and the breakfast table. Where no one is left out, there is no excuse for any one's speaking too much, or too often. The least gifted or ambitious members of this daily reassembling congress, learn to contribute something in their turn, some incident observed, or some note of feeling touched, or as passing the general current of agreeable converse on, undiscouraged and unchecked. When a spirit of intelligence and love is the climate in which all feel at home, and indeed recognise as necessary, and a thing of course, it is astonishing what unexpected little veins of pleasant memory and imagination open, and how, though in miniature and in a very modest way, samples of every element of good conversation are called out, and brought into play.

Bishop Dupanloup is engaged on a work entitled "The Morals of France at the present Day."

"Mugby Junction" is the title of the Christmas number of *All the Year Round*, to be published early in December.

Messrs. Williams and Norgate are about to bring out a weekly edition of the *Cologne Gazette*, the first of German newspapers, for England, America, and the colonies.

Foreign and Colonial.

ROME.

The Pope has distributed to the cardinals two allocutions delivered by his Holiness in the consistory held Oct. 29. In the first the Pope deplores the persecutions of the Church by the Italian Government, the suppression of the religious orders, the secularisation of the ecclesiastical property, and the law of civil marriage. All these acts he condemns and declares to be null and void, and repeats the censures of the Church against their authors. Nevertheless, his Holiness declares that he accords his benediction to Italy. The Pope further protests against the invasion and usurpation of the Pontifical provinces, and against the revolutionary project of making Rome the capital of the new kingdom. He states that the temporal power is indispensable to the independence of the spiritual power, and declares that he is ready even to suffer death for the maintenance of the sacred rights of the Holy See, and if necessary to seek in another country the requisite security for the better exercise of his apostolic ministry. Finally, his Holiness prays that Italy may repent of the evils which she has brought upon the Church. In the second allocution his Holiness states that the Russian Government has violated the Concordat of 1848, and recalls the persecutions exercised against the Archbishop of Warsaw, the suppression in the dioceses of bishops of their legitimate jurisdiction, the abolition of religious orders in Poland, the confiscation of ecclesiastical property—all acts tending to the destruction of Catholicism in Russia. His Holiness concludes by offering up a prayer that the Czar may put an end to the persecutions of Catholics within the Russian dominions.

ITALY.

Upon receiving the result of the *plebiscitum* from the Venetian deputation on Sunday, King Victor Emmanuel made the following reply:—

This day is the proudest of my life. Eighteen years ago my father proclaimed from this city the war of independence, and to-day you bring to me the manifestations of the popular will in the Venetian provinces, which, united with Italy, declare my father's wish to be accomplished. You confirm by this solemn act what Venetia did up to 1848, and has maintained up to the present day with admirable constancy and abnegation. I therefore pay a grateful tribute to those generous patriots who upheld their faith in the destinies of the country by every kind of sacrifice and by their blood. To-day foreign domination ceases for ever. Italy is constituted if not accomplished. Italians must now defend and make her great. The Iron Crown is also restored to Italy, but to that crown I prefer the one which is dearer to me made by the love of my people.

A Royal decree had been issued declaring that the provinces of Venetia henceforth form an integral part of the kingdom of Italy. Sixteen Senators have been appointed for Venetia. Royal decrees have also been promulgated ordering the release of several persons undergoing terms of imprisonment in different parts of the kingdom.

Baron Ricasoli has addressed a circular to the prefects of the kingdom, stating that the cessation of foreign occupation enables the Government to recall immediately the bishops who have been removed from their sees, or confined to a certain residence. The only exceptions made for the present apply to those bishops residing at Rome, and those against whom proof of political intrigue has been recently furnished.

GERMANY.

The Upper Chamber of Carlsruhe has adopted unanimously a motion in favour of the adhesion of the Grand Duchy of Baden to the Northern Confederation, while at the same time expressing a wish that the duchy should preserve its separate existence. The same body next voted, with the exception of a minority of three members only, in favour of an offensive and defensive alliance with Prussia, and for the conclusion of a military convention in that sense with the Cabinet of Berlin. The assembly next carried unanimously motions in favour of a permanent commercial, railway, and telegraphic union, and for the creation of a common right of citizenship for all Germany.

The progress made in the preliminary measures for the organisation of the North German Confederation will, it is believed, enable the new German Parliament to assemble at the beginning of next year.

Prussia refuses to garrison the South German fortresses of Rastatt and Ulm. She has no wish to provoke France just now.

The fortresses of Cologne, Mayence, Saarlouis, and Ehrenbreitstein, all situated in the Rhine country, are being disarmed by order of the King of Prussia.

The King of Saxony has been received with much enthusiasm at Dresden.

AUSTRIA.

Baron von Beust, the new Minister for Foreign Affairs, has addressed a circular despatch to the Austrian representatives abroad, in which he declares that he considers himself to have separated from his political antecedents from the day on which, in accordance with the Imperial will, he became an Austrian. In his new position he will bear with him nothing but the testimony of the regard of the deeply-honoured Prince whom he is conscious of having served with zeal and fidelity.

At the commencement of my new career especially (proceeds Baron von Beust) it would be imputing a strange forgetfulness of my duties to hold me capable of entering upon them with any feelings of partiality or prejudice, from which I feel myself to be entirely free. The Ministerial circular instructs the Austrian foreign

representatives to incidentally communicate these views to the Governments to which they are accredited during any conversations in which the subject might be introduced. Baron von Beust declares in conclusion that the Imperial Government will remain faithful to the peaceful and conciliatory policy it has at all times pursued, but that if the unfortunate issue of the late war imposes that attitude upon the country as a necessity, the same reason renders it more than ever a duty on the part of the Government to jealously uphold the dignity of the empire.

The *Evening Post* (evening edition of the official *Vienna gazette*) contains an article upon Hungary, which points out the necessity for the immediate resumption of the negotiations between the Government and the Hungarian Diet for a common treatment of affairs common to Hungary and the rest of the empire. The article proceeds to declare that the proposals on the subject drawn up by the committee upon common affairs form a point of departure, and the basis for the understanding so greatly to be desired. The *Evening Post* considers it to be the first duty of the Government to communicate its views to the Diet with the utmost candour, in order that the principle which was recognised in the report of the committee relative to securing the unity of the empire may, on the resumption of the negotiations, be consistently adopted by all parties, and practically carried into effect.

AMERICA.

There have been reports by late arrivals from America of anticipated disturbances at Baltimore. The recent municipal elections in Baltimore terminated in the success of the loyal candidates, the local registry law being so stringent as to exclude supporters of the late rebellion. The Johnson party, with the Government at their head, have been endeavouring to set aside the elections on the ground that rebel votes should have been taken, and as a part of their scheme they are taking steps to supersede the Police Commissioners by petitioning the Governor for their removal. Proceedings were instituted before that functionary at Annapolis, but the commissioners, although represented by counsel, declined to recognise his authority to remove them. As the issue involved no less a question than the ascendancy of the loyal or that of the rebel party in the State of Maryland, it excited the strongest feeling in Baltimore, and great fears of a hostile collision. But we learn by the Atlantic cable, under date November 5, that tranquillity was restored to Baltimore.

The *New York Times* states that the Federal Government insists upon the immediate withdrawal of the French troops from Mexico, and that in view of the probable anarchy ensuing, the United States will protect and place the Juarez Government on a firm footing, in return for the cession of Lower California and the northern portions of Sinaloa and Chihuahua. Later advices from Washington deny the report that the United States will take any territory from Mexico.

General Sheridan has issued an order to General Sedgwick, commanding at Brownsville, that the only way to a better condition of things on the Rio Grande is to give the heartiest support to Juarez, and that the Government therefore warn all parties that they will not be permitted to violate the neutrality laws between the Mexican Government and the United States. These instructions will be enforced against adherents of the Imperial Government, and also against the Ortega, Santa Anna, and other factions. Juarez is acknowledged to be the head of the Liberal party in Mexico.

Mr. Davis's trial has been postponed until next spring.

New Orleans despatches state that Mr. Johnson has urged the Governor of Louisiana to force the Constitutional Amendment through the Legislature. It is reported that several prominent South Carolinians are aiding the Government to carry the Constitutional Amendment through the South Carolinian Legislature, as a measure of relief for Mr. Johnson.

A Canadian jury has found the Fenian Colonel John Lynch, and the Rev. John M'Mahon guilty, and the judge has sentenced them to be hanged on December 13, giving the prisoners the privilege to appeal against the decision of the court. This sentence has caused great excitement among the Fenians.

The New York municipality has passed resolutions requesting the Canadian authorities to release the prisoners, and has also sent a deputation to Washington, requesting the President to use his efforts to obtain their pardon.

FOREIGN MISCELLANY.

It is reported in Paris that M. de Laguerrière will be made Ambassador at Rome.

The iron-plated ram *Affondatore*, which sank two months since in the harbour of Ancona, is now afloat.

Count Bismark is not expected to return to Berlin before the end of November. The state of his health is most satisfactory.

The Queen of Spain was hissed at one of the Madrid theatres a few nights since. Her Majesty rose immediately and left the house.

The Emperor's health continues to improve, and the symptoms which gave grounds for fearing that his disease was of a very serious nature have disappeared.—*Paris Correspondent of Daily News*.

It is stated that for eleven months neither rain nor snow has fallen at Pekin, and the greatest distress prevails in consequence in that part of China.

A Vienna newspaper says that the Belgian Catholics have presented his Holiness with 2,000 needle-guns—a strange present to give to the Pontiff.

King Francis, of Naples, who has so long kept up the mockery of a Court and Government, has dismissed at length his Ministers and attendants, and permitted them to enlist under the odious cross of Savoy.

THE FAMINE IN INDIA.—The subscriptions towards the famine relief funds from Bombay exceed the sum of 15,000*l*. The distress is now abating. There are complaints of scarcity of food from various districts in the Presidencies of Bombay and Madras, and grain riots have occurred at Kamptee.

THE EMPEROR AND EMPRESS OF MEXICO.—It is said that the Emperor Maximilian has refused to quit Mexico, notwithstanding the illness of his consort. Being resolved at every sacrifice to surmount if possible his bad fortune, he will not leave the post which duty assigns him. The health of the Empress Charlotte is sensibly improving, and hopes are entertained of effecting a prompt and complete cure of her Majesty's malady.

DESTRUCTIVE HURRICANE IN RAROTONGA.—"Isaia Papehia," native missionary, who has visited England, writes to Dr. Tidman, of the London Missionary Society:—"April 9, 1866.—I have to tell you of a terrible hurricane which has devastated our land. It came upon us the 27th of March. It was very terrible, and as destructive as the one which occurred in the year 1846. Large trees were uprooted, the fruits of our plantations were destroyed, many houses are in ruins, and the windows of my stone house are broken in; the land is desolate; our calamity is great. You will compassionate us, and if you could send us a few things to repair the desolation we will be glad. Nails, glass, tools, and some of the many suitable things which are so abundant in London, would be of great use to us now in Rarotonga."

THE LATE FIRE AT QUEBEC is said to have originated in a drinking saloon, where some men, quarrelling over a card-table, upset a lamp, and the oil, running over the floor, set fire to the house, the flames spreading with great celerity among the wooden houses in the neighbourhood. The great extent of surface burnt over is attributed to the neglect of the authorities in not providing an adequate supply of water, or in any way attempting to relieve their exposed condition. The insurance companies long since saw the danger, and the foreign ones have been steadily reducing the number of their risks and increasing the rates of premium, until risks which were taken at 6*s*. in Montreal were charged 12*s*. 6*d*. in Quebec. The city authorities have already been condemned for their neglect at a public meeting of the citizens. The condition of the sufferers—over 20,000 people having been made homeless—is pitiful in the extreme, and, owing to the stagnation of business and the near approach of winter, many of them are in despair.

THE STATE OF JAMAICA.—Mr. Thomas Harvey writes to the *Leeds Mercury*:—"The last mail from Jamaica brings letters of a very gratifying tenor respecting the state of public feeling and the conduct of the labouring classes. The following are extracts from my own correspondence. A gentleman who occupies a post of wide observation says:—"Nothing can be more extraordinary than the change that has come over the black people. Strife has ceased among them, and court after court the magistrates in petty sessions have nothing to do. . . . As yet the new Government is not inaugurated, nor do we as yet know anything about it. Our present Governor, Sir J. P. Grant, appears to be a man of marvellous caution and prudence; he seeks neither counsel nor advice, and keeps his wisdom to himself. The Executive Council was disbanded on the 15th September, and the work is being done by the same clerks, with Mr. Irving at their head, who is styled the Acting Financial Secretary. It is said we wait the arrival of Mr. Rusholme to set the machine in motion. In the meantime everything goes on with a degree of propriety and regularity that is beyond comprehension; and we cannot help saying that the finger of God is in it." An able missionary, who is himself a full-blooded negro, says:—"Many of the sufferers in the martial law have rebuilt their cottages, some of these are still in progress, and others are yet unable to do anything." "The (newly-established) day-school at — consists of fifty scholars, and that at — of thirty. It would please you to listen to the children going through their elementary lessons, and to see the advancement they have made in the short space of five months." "It is also peculiarly pleasing to state that many of the young people have got married within the last few months, and others are preparing to follow on; and, on the whole, everything looks very encouraging." I might add, from other sources, facts of the same gratifying import, but do not wish to trespass on your space or the attention of your readers. The short explanation is—restoration of confidence."

THE REV. C. H. SPURGEON delivered an address to the members of the Society of Friends, in the Friends' Institute, Bishopsgate-street, last evening. The subject was the "Life and Character of George Fox." The speaker strongly urged upon the members of the society the duty of taking an active part in the contest against Ritualism, they occupying a peculiarly eligible vantage-ground for engaging in such a contest. The meeting was very largely attended.

THE LATE MR. JOHN PRIESTMAN, OF BRADFORD.

In our last number we briefly recorded the decease of this Christian philanthropist, who for a quarter of a century past has been one of the most conspicuous men of that district of Yorkshire. We gather from an excellent obituary notice in the *Bradford Observer* that Mr. Priestman was born at the village of Thornton, where his family, members of the Society of Friends, have been settled for some two hundred years. It was not till 1838 that he became a manufacturer in Bradford, where he occupied large premises known as Cliff Mill, Great Horton, and carried on a successful business. The chief features of his public life are thus sketched by our contemporary:—

He took a lively interest in politics. He was a staunch Liberal, and an advocate of "popular rights" at a time when their advocacy exposed a man in his position to obloquy and reproach. He studiously declined to belong to any "party," but he always heartily and actively supported the Liberal candidates at election times. On two occasions his friends wished him to offer himself as representative for the borough, but he would not run the risk of weakening the Liberal interest, and honourably declined to occupy a position of which any man might be proud.

Mr. Priestman in early life accepted the principles of Free-trade, and entered with intelligence, earnestness, and liberality into the Anti-Corn Law agitation. When the adherents of "The League," were few and feeble in Bradford, Mr. Priestman was always at his post, and assisted in keeping alive the agitation until the tide turned, and everybody joined that memorable association. In several of the conferences called by the League, Mr. Priestman represented Bradford.

Mr. Priestman held decided views on ecclesiastical questions. This may generally be predicated of a member of the Society of Friends. In that body the principles of religious freedom are early and sedulously instilled into the minds of their youth, and as they grow into men they learn to hate and denounce "spiritual despotism" in whatever form it may reveal itself; but Mr. Priestman's convictions were deeper down in his nature than these early prepossessions—they had their roots in his religious, spiritual life; and it was not because he was a Friend, but because he was a Christian, that he advocated with all the earnestness of his nature the cause of religious liberty. In 1835 Messrs. Ellis and Priestman refused to pay the Church-rate, and on being summoned before the magistrates justified themselves by proving that the rate was illegally laid and collected. The information was quashed, and from this time, and from this cause, Church-rates were really abolished in this parish.

But it was not on political or ecclesiastical questions that Mr. Priestman expended his energies. He saw more clearly than most men that the evils that afflict society are traceable to moral causes, and that amongst them the most fruitful are war and intemperance. In obedience, therefore, to his convictions, he devoted himself heart and soul to the advocacy of peace and temperance principles. On every occasion on which he was called upon to speak in public he found an opportunity for introducing his opinions on these points, and no doubt he has done much towards forming a healthy public sentiment in these parts in relation to them. He also contributed largely to the funds of the Peace Society and the various institutions formed for the promotion of temperance. He was himself a consistent teetotaler, and during the illness which has ended in his death, on being advised to take wine he declined to do so, on the ground that, having taken so conspicuous a part in the advocacy of total abstinence, it would destroy whatever good he might have done in this direction were he to resort to stimulants, although in doing so he might save his life.

This bent of his mind, which led him to look to moral rather than to political action as the means of elevating and purifying society, was apparent at an earlier period of his life, when he associated himself with other friends in the formation of what was at first called "The Friends' Provident Institution." Mr. Priestman was a member of the board of directors at its formation, and has continued so till his death; for the last nine years he has been chairman of the board. The society was founded in 1832, and its career has been uninterruptedly prosperous till the present time.

In conjunction with his brother-in-law and partner, Mr. Ellis, Mr. Priestman founded the first ragged-school in Bradford, now over twenty years ago. They devoted a room on their own premises to the purpose, fitted it up, and for several years paid the master's salary. This benevolent enterprise was sustained until the premises passed into other hands, and the public were prepared to take it up. The ragged-school in Rebecca-street is the outgrowth of this unostentatious effort to do good.

Quite in harmony with the feature of his character which prompted so many benevolent efforts was the resolution, carried into effect for the first time at the end of last year, to give a portion of the profits of his business to the superior workmen in his employ—a phase of the co-operative principle which we should be glad to see more prominently exhibited.

The worth of a man of such varied and manifold excellencies could not fail to be recognised by his fellow-townsmen. As we have already said, he was twice solicited to offer himself as a candidate for the representation of the borough, but he declined. He was elected town-councillor on one occasion, but, as he could not conscientiously make the affirmation necessary to qualify him, he resigned without taking his seat. About three years ago the Lord-Lieutenant placed Mr. Priestman's name on the commission of the peace, but he could not see his way clear to the discharge of all the duties of the office, and on this account he never qualified.

The remains of the deceased gentleman were interred on Friday in the Undercliffe Cemetery. As might naturally be expected (says the *Bradford Review*, whose account of the ceremony we borrow) large numbers of our citizens were anxious to testify their respect for Mr. Priestman's character by attending his funeral, a procession attended it consisting of his workpeople, members of the Temperance Society, and other gentlemen of the town who desired to be

present on the mournful occasion. The procession started from Mr. Priestman's residence, Wetley Hill, about two o'clock, proceeding through White Abbey, Westgate, Kirkgate, and other streets, by Leeds-road and Otley-road to the cemetery. First came the work-people employed by the firm, the men taking the lead, and the women and girls following. This part of the procession was truly an imposing spectacle on account of the number, attire, and appearance of those composing it. The work-people—men and women—amounted to about 1,100. Next, after the *employés*, came the committee and members of the Temperance Society, numbering about 100. These were followed by the mayor, magistrates, clergymen, ministers, aldermen, councillors, and other citizens. All these preceded the hearse, which was a very simple vehicle, drawn by two horses. The family, relatives, and immediate friends, in carriages and cabs, brought up the procession. The shops in the streets through which the procession moved were closed, and these thoroughfares were thronged by thousands of spectators, who were anxious to show the interest they felt in the character and labours of their departed townsman. At the cemetery a large concourse of people had assembled, among whom we noticed the Mayor (J. V. Goodwin, Esq.), W. E. Forster, Esq., M.P.; William Rand, Esq., J.P.; Robert Kell, Esq., J.P.; Alfred Illingworth, Esq.; Alderman Semon, Rev. Dr. Campbell, Rev. J. G. Miall, Rev. Knight Gale, Rev. B. Wood, and many other leading persons of all classes and denominations. The coffin was not taken into the chapel, but directly to the grave, where brief and appropriate addresses were delivered by Mr. Joseph Thorpe, of Halifax, and Mr. Joseph Jesper, of Preston. Mr. Dymond offered prayer, the coffin was lowered into the grave, and the vast assembly mournfully dispersed.

UNIVERSITY OF LONDON.

The following are lists of candidates who passed the respective examinations indicated:—

MATRICULATION EXAMINATION

Held at the Royal College, Mauritius, July, 1866.

FIRST DIVISION.

Forget, Nicholas Arthur ... Royal Col., Mauritius.
Thibaud, Lewis Arthur ... Royal Col., Mauritius.

SECOND DIVISION.

Virieux, Marie Aimé Philip Edw. Royal Col., Mauritius.

SECOND B.A. EXAMINATION.

FIRST DIVISION.

	Colleges, &c.
Abbott, Arthur Robert ...	Private study.
Adrian, Alfred Douglas ...	North London College School.
Barclay, John Henry ...	Private study.
Barkby, Edwin ...	Private study.
Brice, Seward William ...	Shepton Mallet Grammar School.
Carter, Alfred Morgan ...	University.
Cecil, Charles Richard ...	Private study.
Greenhough, John Gershom ...	Rawdon College.
Groves, Frederick William ...	King's.
Harris, John Oberlin ...	Private study.
Heath, Edward ...	King's.
Higginson, Philip Martineaux ...	Manchester New and University.
Jennings, Frederick Wills ...	Private study.
Jones, Henry ...	Regent's Park.
Killick, John Homer ...	Private study.
Kirby, Laurence Daniel ...	Private study.
Mattock, John Best ...	Private tuition.
Meachen, George Buck ...	University.
Medley, William ...	Regent's Park.
Pearson, Henry Mander ...	University.
Poynting, Charles Thomas ...	University and Manchester New.
Ralli, Pantaleon ...	King's.
Rickaby, Joseph ...	Stonyhurst.
Ridewood, William Stephen ...	Private study.
Sheldon, Charles ...	Owens.
Sircom, Sebastian Ford ...	Stonyhurst.
Smith, Herbert ...	Regent's Park.
Stokoe, Paul Henry ...	Self tuition.
Stuart, Rev. Charles ...	Private study.
Sully, James ...	Regent's Park.
Taylor, John ...	Private study.
West, Alfred Slater ...	University.
Whitby, Robert ...	Regent's Park.

SECOND DIVISION.

Adams, James ...	Private study.
Bell, Joseph ...	Owens.
Braze, William ...	Private study.
Brailey, William Arthur ...	Downing, Cambridge.
Conolly, Daniel ...	King's.
Cooke, William Henry ...	Private tuition.
Dunstone, Joseph John ...	Private study.
Giddens, James ...	Barton S., Wisbech.
Godlee, Joseph Lister ...	University.
Hick, Thomas ...	Private study.
Hill, Henry ...	Ushaw.
Hodgson, Thomas Thompson ...	Private study.
Jordan, David Neal ...	Spring-hill.
Joyner, Henry ...	Private study.
Justican, James William ...	King's.
Laing, Robert Charles ...	Ushaw.
Lee, Thomas Grosvenor ...	University.
Moses, David Lionel ...	University.
Napier, Frederick Parker ...	Owens and Wesleyan, Richmond.
Neild, Theodore ...	Private study.
Nicol, William Doull ...	Private study.
O'Brien, James ...	Ushaw.
Robinson, Henry John ...	King's.
Sharp, Isaac ...	Private study.
Sharp, John ...	Flounders College.
Simons, Abraham ...	Jews' Free School.
Smith, Joseph ...	Private study.
Williams, Edwin Arthur ...	Flounders College.

SECOND B.Sc. EXAMINATION.

FIRST DIVISION.

Erall, William Henry ... King's and Private study.

Payne, Joseph Frank ... St. George's Hospital.
Smith, Robert Shingleton, First } King's College Hosp.
M.B. ...

SECOND DIVISION.

Duer, Sidingham ... Private study.
Ridge, John James, First M.B. ... St. Thomas's Hospital.
Robinson, Edward ... Owens.
Sprengell, J. C. F. Louis ... Private study.
Waller, Arthur, B.A. ... St. Thomas's Hospital.
Wigner, John Murch, B.A. ... Private study.

DISTRIBUTION OF CHOLERA.

The Registrar-General's return shows in what districts of England and Wales the 10,365 deaths from cholera in the third quarter of this year have occurred. No less than 8,098, nearly four-fifths of the whole number, were in three districts—London, Lancashire, and South Wales. Of the 4,714 deaths from cholera in London, three-fourths—3,590, occurred in six registration districts—namely, Bethnal-green, White-chapel, St. George's-in-the-East, Stepney, Mile-end Old Town, and Poplar districts, containing less than a sixth of the population of London. The entire mortality of these districts in the quarter far exceeded the number of births, and the mortality of this portion of London was much more than double that of the corresponding period in 1865. In Mile-end Old Town and St. George's-in-the-East half the deaths in the quarter were from cholera. Of the 1,872 deaths from cholera in Lancashire no less than 1,603 were registered in the district of Liverpool and the adjoining district of West Derby, and of the 1,412 in South Wales 1,074 occurred in the four districts of Merthyr, Neath, Swansea, and Llanelly. In Neath more than half the deaths of the quarter were from cholera, and in Swansea and Llanelly two in every three of the deaths. So large a part of the cholera mortality was in these three quarters—London, Lancashire, and South Wales—that there were only six counties in the rest of England in which the deaths from cholera exceeded a hundred. These are Kent (extra-metropolitan) in which 226 deaths occurred, chiefly in the parts near the course of the Thames; Essex, 435, of which 380 were at West Ham; Hampshire, 391, 137 of them at Portsmouth, 98 at Southampton, and 98 in the Isle of Wight; 325 in Devonshire, the chief prevalence being at Totnes, Exeter, and St. Thomas's; Cheshire, 150; Yorkshire, 240, the largest numbers at Goole and Doncaster. In Surrey (extra-metropolitan), Sussex, Durham, and Monmouthshire, the deaths from cholera ranged between 50 and 100. In Middlesex (extra-metropolitan), Gloucestershire, and Lincolnshire, between 30 and 50. In Somerset the number was 26; in Northumberland, 22; in Worcestershire, 17; in Staffordshire, 16; in Cumberland, 14; in Bedfordshire, 13; in Cornwall, 12; in Warwickshire, 11; in Suffolk, 10; in Norfolk, 9; in Wiltshire, Derbyshire, Salop, and Buckinghamshire, 7; in Hertfordshire, 6; in Cambridgeshire, 5; in Dorset, 5; in Notts, 4; in Oxfordshire and in Leicestershire, 2; Berkshire, Northamptonshire, Huntingdonshire, and Westmoreland had only one each; Herefordshire and Rutlandshire had none at all. Of the 9,570 deaths from diarrhoea, 2,298 were in London, and 2,466 in Lancashire. The London districts most severely visited with diarrhoea were Kensington, where there were 181 deaths, and St. Pancras, Marylebone, Islington, Bethnal-green, Whitechapel, Poplar, and Lambeth, each of which had above 100 deaths from diarrhoea. The provincial districts with above 100 deaths from diarrhoea were Liverpool, with 542; West Derby, 338; Manchester, 410 (but only 39 from cholera); Salford, 167; Chorlton, 192; Birmingham, 187 (but only 7 from cholera); Leeds, 166 (but only 9 from cholera); Bradford, 120; Sheffield, 117; Wigan, 116; and Bolton, 102. North Wales had but 32 deaths from cholera and 33 from diarrhoea.

Ralph Waldo Emerson is revising the proof sheets of his new volume of poems, which is entitled "May-Day, and other Pieces."

THE REPRESENTATION OF PEMBROKESHIRE.—It is understood that in the event of Mr. J. H. Scourfield, the present member for Haverfordwest, declining to come forward for the vacancy caused in the representation of this county by the demise of Mr. G. Lort Phillips, Mr. Meyrick, who formerly contested the Pembroke Burghs with Sir Hugh Owen, is a probable candidate. The Liberals have already resolved on putting forward Mr. Edwards, son of Lord Kensington. Mr. Edwards unsuccessfully contested Haverfordwest at the last election with Mr. Scourfield.

THE NEW LORD MAYOR.—Friday being the first day of term, in accordance with ancient custom, Mr. Alderman Gabriel, the Lord Mayor elect for the year ensuing, was presented with the usual form and ceremony to the Lord Chancellor, at his residence in Eaton-square. Alderman Gabriel, it has been erroneously supposed in some quarters, is of the Jewish persuasion, but there is no truth in the supposition. He is a member of the Church of England, though of Methodist parentage. The customary pageant on Friday next—Lord Mayor's Day—will, it is understood, be shorn of much of its cumbersome and some of its grotesque features. At the banquet at Guildhall on Friday, the Lord Mayor elect will be installed in office with all the customary pomp and circumstance. All the more conspicuous of the Cabinet Ministers have accepted invitations, as have also most of the members of the Government. On the night of the banquet the Guildhall will be splendidly illuminated and most elaborately decorated.

Court, Official, and Personal News.

Her Majesty the Queen and the younger members of the Royal family arrived at Windsor Castle on Friday morning, from Balmoral.

The Duke of Edinburgh has been at Plymouth inspecting the Galatea, which is to be commissioned by him, and has returned to Windsor.

The King of Hanover has accepted the offer of Queen Victoria of St. James's Palace as his future residence. Queen Marie is, however, to remain at present in Hanover.

The Prince of Wales set out on Friday for St. Petersburg, to be present at the marriage of the Princess Dagmar. He arrived at Brussels on Saturday, had an interview with the King, and remained there for the night. On Sunday morning he arrived at Potsdam, received a visit from the King of Prussia, and left in the evening for St. Petersburg.

The Princess of Wales, attended by the Hon. Mrs. F. Stonor and General Knollys, left Marlborough House on Monday afternoon for Sandringham.

The Queen of Denmark and family have returned to the continent.

The members of the Cabinet have all returned to London, and on Wednesday held the first council of the season. Cabinet Councils were also held on Thursday and Friday.

Mr. Seymour Fitzgerald, late M.P. for Horsham, and Under-Secretary for Foreign Affairs in the two previous Conservative administrations, has (says the *Globe*) accepted the governorship of Bombay.

Staff-Commander Moriarty, who distinguished himself during the laying of the Atlantic cable, has been recommended for the honour of a Commandership of the Bath.

The retirement of Lord Kingsdown from the Judicial Committee of the Privy Council has afforded an opportunity for the return of Lord Westbury to public life. According to a contemporary, who speaks with some authority in the matter, Chancery business will entirely engross the time of Sir Hugh Cairns, and his services therefore cannot be made available in the higher court. Lord Westbury, however, has offered to preside over the deliberations of the Judicial Committee, and his proposal has been accepted.

It is stated in the *Manchester Guardian* that Mr. W. G. Harcourt, to whom the able letters under the signature of "Historicus" upon disputed questions of international law are ascribed, has been invited by Lord Stanley to act as one of the commissioners on the part of our Government to confer with those who may be named on behalf of the United States to consider the discrepancies in the maritime codes of the two countries, as well as the expediency of bringing the laws of foreign enlistment in both into unison. "It is felt by all who have considered the matter carefully," writes a correspondent of our contemporary, "that the accord of France is most desirable, if not indispensable, and I have reason to know that proposals have been made for the attainment of this most praiseworthy object."

It is reported that Lord Chief Justice Erle, one of the Judges of the Court of Queen's Bench, has tendered his resignation, and that he will probably be succeeded by the Solicitor-General, Sir W. Bovill.

A pension of 75*l.* per annum has been granted to Mrs. Conlton, widow of the late David Trevena Conlton, of the *Press* newspaper.

Dr. Arthur Hill Hassall has been granted a pension out of the civil list in recognition of his public and scientific services.

Dr. Russell, of the *Times*, has arrived in London from Vienna, after a lengthened absence.

The sudden death of Mr. Thomas Phinn, Q.C., is announced. He formerly sat for Bath, and at one time was second secretary at the Admiralty. He was recorder for Devonport and Plymouth, judge-advocate of the Fleet, and counsel to the Admiralty.

An action will be taken to try the legality of the supplemental charter of the Queen's University, and Mr. Hyndman, a Belfast solicitor, has initiated proceedings for that purpose.

On Thursday a few members of the Emancipation Society met and presented to Mr. F. W. Chesson, their honorary secretary, a very handsome testimonial as a token of their appreciation of his exertions in the cause of human freedom.

The Government have determined to adopt Major Palliser's chilled iron projectiles for both the army and navy.

It is reported that the Royal Commissioners upon army recruiting have recommended the establishment of training schools for the army on the same principle as those for the navy.

On the recommendation of Lord Derby, her Majesty has been pleased to confer a civil list pension on Mr. H. J. Doogood.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Nov. 3, 1,081, of which 296 were new cases. Donations of old linen rags are much wanted.

THE HEALTH OF LONDON.—The Registrar-General's returns for the metropolis for the week ending Saturday last, show that the deaths in London were 116 beyond the average mortality. Bronchitis and pneumonia were unusually fatal. Seventy-three deaths from cholera, 28 from diarrhoea, 101 from both forms of disease, were registered. The deaths from cholera and diarrhoea in the last six weeks were 244, 251, 254, 199, 144, and 101. Of the 73 deaths from cholera, no less than 28 occurred in the two sub-districts of Woolwich Dockyard and Plumstead.

Literature.

THE REV. WILLIAM ROBINSON'S
"BIBLICAL STUDIES."*

Whatever may be the fortune with the general public of the volume of "Biblical Studies," recently published by the Rev. William Robinson, of Cambridge, it will be of the highest interest to all who personally know him, and especially to the members of the churches at Kettering and Cambridge, to which he has ministered during some thirty-five years. It may happen that some who read the book will feel regret that its author holds opinions, on some questions of vital importance, which have not the sanction they have been accustomed to respect, and which may seem to them insufficiently reasoned or inadequately defended. But all will agree that the purpose, spirit, and tone of the work are such as to engage their admiration and almost reverential regard. We scarcely ever read a book which impressed us so profoundly with the writer's pure sincerity and intense purpose. It seems to us the concentrated expression of a life of thought, in which the love of truth has brought every mental energy and every acquirement into sacred service. There is not the faintest trace of literary ambition or even of the consciousness of authorship: all is real, natural, straightforward, in the highest degree. The subjects, with the exception of a few that are treated fragmentarily, have been fairly thought out; the author's conclusions have been brought to perfect clearness and distinctness in his own mind, before he attempted to transfer them to the minds of others; and all the details cohere with the main design and appreciably bear on the effecting of a definite intention. There is room enough for quiet difference, eager disclaimer, and resolved disputation, as to Mr. Robinson's statements and opinions on many matters: but there is no offensive dogmatism, no mere indulgence of whim, and no preference for the readjustment of questions that might fairly be considered settled. The sense of responsibility is deeply marked on every page; and in the discharge of his duty as an author, whose selected field is the most significant and most holy in which man can labour, Mr. Robinson has risen above all corrupting and disturbing influences; and is as utterly fearless as he is transparently honest in the announcement and defence of his views.

The title of the work must not be understood narrowly. It includes chapters on such practical subjects as "Happiness impossible without Godliness," and "On some of the Duties which Christians of the Present Age owe to Society";—and from the latter we might make several extracts which would favourably exhibit Mr. Robinson's force and freshness of mind as a teacher for the times. But the bulk of the volume has such themes as the "Existence of God," "The Doctrine of the Trinity," "Divine Foreknowledge," "The Work of the Holy Spirit," "Justification," "Predestination," "The State of the Dead," "The Millennium," and many others. A few subjects are taken up apparently for no other reason than that the author was pressed in spirit to give some special deliverance concerning them; although, as we learn with great regret, enfeebled health has hindered the fulfilment of his purpose to treat them more elaborately. There are chapters on "Prophecy," on the "Book of Genesis (chap. i.) considered in Relation to the Inspiration of the Scriptures," on "The Creation of Man and Woman," and on "The Genealogical Tables in Matthew and Luke." In these Mr. Robinson shows his strength, which, we think, lies rather in the penetration and interpretation of facts, natural or Biblical, than in the discussion of the metaphysics of theology.

The general purpose of the book is described in the preface in the expression of a "hope that it will be of some service in checking the scepticism that abounds, much of which probably originates in, or is confirmed by, erroneous views of what the Bible teaches." In one of the essays it is said,—"Christians have undoubtedly of late years settled on their lees. Amid much religious excitement, there has been but little religious study. Stereotyped forms of expression, which an enlightened examination of Scripture ought long since to have silenced, are still with the multitude the recognised currency of pious thought. But for some disturbing element, some religious bodies would apparently have been satisfied with such crude utterances to

"the end of time. A storm frees the atmosphere from pestilential exhalations: and the present tempest in the religious world will doubtless be productive of similar benefit." In this spirit Mr. Robinson frankly and unreservedly discusses questions which have become overlaid with difficulties that do not seem to him to exist in the subjects themselves. He is calm, firm, and bold, even when he departs most widely from long approved paths. Thus, he repudiates the doctrine of the Trinity as maintained by the Church, and seeks to establish a doctrine more Scriptural. He declares the "eternal Sonship" to be "not read in Holy Scripture, neither to be proved thereby"; that the common forms of the orthodox theory will not bear a Biblical test; and that the expressions, "of one substance with the Father," and "the Triune God," should be abandoned. He yet holds the "divine nature and distinct personality of the Word and Spirit," but gives prominence to "the supremacy of the Father." All that is argued and all that is held by Mr. Robinson might easily be paralleled from the history of controversy on this subject, and might easily be branded "heresy." So also the view taken of the work of the Spirit is unusual, though not new: in result it is this, that it is "by no means to be denied that the direct agency of the Spirit may be in many cases the cause of conversion"; but Mr. Robinson at the same time "does mean to call in question the theory which represents it as indispensable to conversion, and to solicit attention to the inquiry whether it be the usual means of conversion." In these chapters are some personal reminiscences which are very interesting and impressive. But we cannot say we think the discussions thorough, or the conclusions sound. Mr. Robinson opposes the Calvinistic "Predestinationism"; and hereon bestows some of his most forcible thinking and writing, maintaining that the Bible "unquestionably teaches us to look beyond election to foreknowledge," and that "election is not of works, but is according to works." It is admitted that Arminians "travel beyond the evidence"; and it is sought to determine, between the extremes, the elements of a doctrine which shall occasion none of the painful perplexities which are here painted in strong colours.

It will be seen that we do not attempt to unfold Mr. Robinson's carefully reasoned views: we have not space to do justice to them. We emphatically commend his volume to those who would look fairly at some unaccustomed sides of great and vital questions; but we think it a book for the student who would revise opinions already formed, rather than for the young Christian who is only commencing to form his opinions. We shall not hesitate to say that, on purely theological questions here treated, we have found ourselves considerably at variance with the esteemed author. On those more directly related to the religious life we have followed his thoughts with profit and delight. But we heartily hope that prolonged life and restored health may enable him to do something more for the interpretation of Scripture and the vindication of revealed truth.

MR. MATTHEW BROWNE'S ESSAYS.*

Mr. Matthew Browne will be welcomed by discerning readers as a contributor of more than common merit to our discursive and critical literature. This volume of essays—consisting to a large extent of reprints from various serials—exhibits to us a man of strongly-marked individuality, as well as a very refined and highly sensitive mental temperament. Mr. Browne is not one of that class of writers who seat themselves before a quire of quarto paper, with the simple purpose of blackening so many of its pages. It is one of the merits of these essays that they never tire the reader out. This is partly because they are, indeed, mostly short. But it is in a still higher degree due to the fact that they are always suggestive, and provocative of thought rather than exhaustive. When so many hands have been busy with the pen for so long a time, it is difficult to say anything actually new on any subject; yet these essays are a fresh illustration of the truth, that one who will only be true to himself and his own experience, steadfastly refusing to see with other people's eyes instead of his own, is certain (supposing always adequate faculty and culture) to have something to say to the rest of the world. We hope—nay, we feel a certain confidence—that Mr. Browne will not succumb to that temptation which so specially besets serial writers, of writing and writing (as the insatiable monthly maw demands) until all that is produced

becomes thin, sapless, and unprofitable. If we may be excused stepping out of our province to make a suggestion to the author personally, we should strongly recommend him to give to the public more of his essays on literary criticism. There is one paper here—on "Recurring Ideas in Tennyson"—which shows so discerning and sympathetic a critical spirit, that we are confident such a publication would be no less worthy of attention than is the present. Indeed, we know of no volume of collected essays since that which gave us the mocking promise of what Mr. George Brimley could do, which displays more of those higher faculties of mind and spirit which true criticism requires. In a paper, "On Forming Opinions of Books," Mr. Browne speaks with not unmerited severity of the kind of thing which is sometimes made to do duty for criticism:—

"At the present time," he remarks, "literature in its more transient forms, is very much what school-keeping used to be, a resource for hundreds of people who have no other at hand, and the net takes up fish of all kinds; especially it takes up, in abundance, that large class of people who have 'clever' heads and common souls. Thus we constantly see reviews and essays in which the writing is as purely imitative as any copy that was ever done by a schoolboy, and in which almost every bad quality that can exist in a man without hanging or transporting him, is visible upon the surface—mercenaryness, delight in superiority, the desire to cause suffering, utter incapacity to conceive of any but the lowest motives."

Clever, slashing criticism (if indeed it deserve that appellation at all), unsparing exposure and pitiless literary dissection, smart ridicule and contemptuous sneer,—demands mainly those internal endowments which are inseparably associated with the name of Mephistopheles:—wise criticism, doing justice with a candid and equal charity, demands (as in the same paper Mr. Browne points out) gifts of heart no less than of head. We trust the evil noted in the paragraph extracted above is less general than Mr. Browne's words would imply; but they may well be "marked, learned, and inwardly digested"—in connection with the context needful to rid them of their apparently over-censorious tone—by those who ply the craft to which the present columns are devoted. There are some very good and very acute remarks in the same paper, on the function of criticism in vindicating a just position for works of real genius, and maintaining—to quote the writer's own words—"those higher levels of appreciation which are, again, kept up from age to age by the traditions of literature." With very rare exceptions—the most remarkable being perhaps the "Pilgrim's Progress"—the (professed) paramount estimate of great standard productions of genius, has depended less on their acceptance with the public than on the herald cry of the critic, "*Place au génie.*" The delight of the truly appreciative spirit—the genuine critic—in the best books, is "so keen" that the utterance of it by such is "sufficient to lift them up over the heads of the multitude to a true level of appreciation." Even then they may not be read, or read with but an imperfect admiration, but such a deliverance of opinion serves at least "to overawe the stupid, and to penetrate the outskirts of popular taste with a blind sense of a great sacred sort of merit that must not be trifled with."

There is not one of these papers—twenty-two in all—which would not serve very well for a peg for us to hang observations upon. We may mention (in addition to those referred to above) as particularly good those headed, "The Higher Courtesies of Life"—"On Being Sentimental"—"Light and Colour in the Poetry of Love and Friendship"—"One's Own Cocoon" (the "cocoon" being the web of thought and *theodicy* which each spins for himself)—"On Giving Way"—and two on "Art and Amusement." These last are in many respects admirable; though we are not able to go the whole way with the writer. Mr. Browne is not satisfied with defending the Drama and the Dance—he maintains that even the debased theatre and musical hall of our great cities, are productive of more good than harm. The function of Art is to present Beauty as an end in itself; and, so doing, to minister Delight—not mere Pleasure. Any exhibition departing from the true function and rule of Art, and aiming only to "confer pleasure," will attract chiefly Pleasure-seekers, not lovers of Art:—these, were there no such exhibitions open to them, would find their congenial pleasure elsewhere, and consequently "the grain of Art which the exhibition may hold in suspension is so much to the good." Such is Mr. Browne's argument (p. 251), and we honour the fearless courage with which one whose whole tone of writing bespeaks an eminently refined and pure spirit, here speaks out his whole mind on a delicate subject. Yet we cannot think he is right in the conclusion at which he arrives. We trust we are no less loyal to Art

* *Biblical Studies.* By WILLIAM ROBINSON. London: Longmans and Co.* *Views and Opinions.* By MATTHEW BROWNE. Strahan.

and her high function than is even the writer of these essays. We recognise, too, the high moral and spiritual influence which (though not exactly belonging to her own domain) she is able to wield: but we are unable to shut our eyes to the fact that she is also capable of becoming the hierophant of the mysteries of vice; and experience seems to teach that morality—that is, society—has less to dread from coarse brutality and obscenity, than from refined, artistic sensualism. In a well-known eloquent passage, Mr. Burke concludes his glowing panegyric on the French "chivalry" which perished at the Revolution, by saying, that under its exquisite sense of honour, "vice lost half its evil by losing all its grossness." Heaven grant, we are disposed to say, that vice may be mercifully permitted to appear in that guise of "grossness" which seems befitting her! Instead of thinking, as Mr. Browne does, that the "grain of art" is the salt and safety of exhibitions such as he refers to, therein rather, it seems to us, lies part of their peril. But for the fascination of art, an immoral play would be without excuse—almost without temptation. Mr. Browne, of course, knows that the most consummate art of the painter has before now been devoted to subjects which we dare not even name. Now we are far from saying that even such works may not be rightly viewed by pure and wise eyes; but can the perfection of their art save them for one moment from the most burning condemnation? Yet it seems to us Mr. Browne's principle would involve the defence even of such.

There are many paragraphs we would gladly cull from this volume; not a few, indeed, marked by us for that purpose. We must content ourselves with the two following fragments, premising that they suffer considerably from being detached "bleeding" (to use the writer's happy expression with reference to a quotation of his own) from the body to which they belong. The first is from the essay "On Being Sentimental":—

"What, however, in the just and noble meaning, is sentiment? It is the backwater of mighty feeling. It is what is left behind by the high tides of great primitive emotions. It is the memory of passion. It is the engrained colouring of thought. To discharge thought of that colouring is impossible: but a good many people who abuse 'sentimentalism,' seem as if they would like to do just that impossible thing. . . . There is no guidance to anything but death, decay, and rottenness, in thought which pretends to have discharged itself of the colouring matter of sentiment. If once we have really ceased to hear the murmur of the infinite, beautiful ocean in the shell, we soon fling the shell away, and it is trodden under the foot of men. There is not an act of our lives—no, not one—into which it is not the interest of every human being to import as much as possible of that diffused sense of Terror, Mystery, Beauty, Tenderness, which is the nature of true Sentiment."—(P. 109).

(The italics are ours.)

The other is from that entitled, "On Giving Way." The writer has just quoted a verse of a hymn containing the words,

"Even the bright extremes of joy
Bring on conclusions of disgust."

and they elicit from him the following glowing protest:—

"Boldly and emphatically, I am a stranger to all experience of this kind; and if such experience ever threatened me, I would either crush it—or myself. But I might well have spared this rhetorical flourish, for it is easy to keep off even the danger of such sad revolutions. The recipe is very simple:—*Make up your mind in your best moments, and keep on remembering that you made it up.* When you stand on a pinnacle of emotion, in your supreme moment, remember that privilege brings obligation too; instead of being stupidly passive, wrestle with your angel of joy, and if he drops a quill from his wing, as he will, bring it away, purple and gold for ever."—P. 222.

Here we reluctantly part company with an author who, for power to stimulate thought and quicken sympathetic feeling, has certainly few equals among those with whom it would be fair to compare him.

OUR HYMNS: THEIR AUTHORS AND ORIGIN.*

We believe the word "hymnology" is not yet a hundred years old; and it is only lately that it has become familiar to persons of ordinary culture. One of the earliest essays on this subject that we remember, appeared in the *Quarterly Review* in 1828; being a review of Montgomery's "Christian Psalmist," and of "Heber's Hymns for the Weekly Service of the Church." Although written from a very Churchly stand-point, and manifesting considerable prejudice towards certain Nonconformist writers, it did great service to the sub-

* *Our Hymns: Their Authors and Origin.* Being Biographical Sketches of nearly Two Hundred of the Principal Psalm and Hymn Writers, with Notes on their Psalms and Hymns. By JOSIAH MILLER, M.A. London: Jackson, Walford, and Hodder.

ject, not only by its contributions to the literary history of Church-song, but by laying down important principles as to the true idea of a Congregational hymn, and the qualities by which it should be marked in distinction from other forms of devotional composition. The *Christian Year* had then just appeared; and the influence which it has exerted on the taste of the last thirty-five years is generally recognised. Within the same period the efforts of the Protestant Churches of this country and of Germany have been directed to the production of hymn-books more in accordance than previous original works and partial collections with the development of Congregational worship and the Catholic expression of the religious life. Amongst many that deserve recognition and praise, the "Leeds Hymn-book," and the "New Congregational," are unquestionably pre-eminent. The latter work has been selected by the Rev. Josiah Miller as the base of a very valuable contribution to the historical department of hymnology, and in the form of brief biographies of the various authors whose psalms and hymns are contained therein.

It is impossible to over-estimate the interest and worth of the products of such researches as Mr. Miller has engaged in. Many of the choicest hymns in use derive vast additional significance from the characters of the writers and the circumstances under which they were composed. Every hymn that is more than verse manufactured for particular subjects and occasions—of which we have sadly too many still included in the best collections,—will certainly gain a new complexion, a deeper meaning, a more inward and intimate power over the heart, when we can trace in it the very life and soul of the author. All this Mr. Miller has very justly remarked upon; and having himself felt the need of such a work, has devoted labour and diligence and learning to the production of the volume before us, such as can be fully appreciated only by those who have been employed in similar investigations, and know how exceedingly difficult it has been to identify the author and to determine the true text of some of the best known hymns. We do not know that he has produced any very considerable amount of new and important information; though in many instances he has made most important corrections of errors that had crept in the "Congregational" and other collections; and has throughout brought together a mass of facts previously scattered far and wide, of which a large proportion had never at any time been known or accessible to more than a few. The biographies are written with distinct reference to the subject's character and performance as a hymn-writer. As far as we have observed, there is remarkable accuracy in these sketches; and some new lights are thrown on persons and facts, and still more broadly and interestingly on particular compositions. The fault we should find is, that the biographical sketches of eminent persons, about whom everybody, having any pretence to culture, or likely to make any use of this work, are rather unduly extended. At the same time, the more familiar we become with the contents of the briefer sketches, the more are we surprised at what Mr. Miller has been able to accomplish. The notes to the hymns, stating the evidences of authorship in doubtful or disputed cases, marking signal variations from the original text, and including other useful particulars, must have involved heavy and long-continued labours.

Mr. Miller seems to us to have occasionally erred in judgment, and to have written weakly. It is not quite pleasing to our taste—but of course it is matter of taste only—to read here either the autobiographies or the sketches by himself of living persons who have written some one, some two, some three, hymns in the course of their lifetime. Those who know how, in the preparation of a hymn-book, many influences innocently conspire to induce the inclusion of particular compositions by living writers and friends, will hardly think those persons entitled to be numbered with "our hymn-writers" who have brought forth some three or four occasional stanzas. It is a pity, too, that Mr. Miller should have allowed himself certain complimentary expressions that are unnecessary and little in keeping with the proper character of such a work;—by which we mean, that, however well deserved, they could in no case be considered appropriate and tasteful save by those greedy of praise or patronage. It is outside his suitable scope to introduce the living son of a hymn-writer as "one who honourably represents his father in the Congregational ministry"; and to name another eminent living preacher as "the excellent Rev. —"; and to connect with the mention of a deceased writer who "added lustre" to the family name, that it is also "rendered honourable by those who bear it now." These instances are enough. We have

also noticed the introduction of unsuitable incidental particulars; and in two cases the quotation of dying words which have nothing peculiar in themselves or relatively to the persons using them.

Mr. Miller has, both in his Introduction, and scattered throughout the volume, some suitable remarks on alterations and omissions in hymns adopted for public worship. We think his general principle correct, "that a hymn-book is not to be judged on merely literary grounds," but the question must be asked, "How far it, as a whole, and each hymn in particular, contri- butes to the high purposes of public Christian worship?" We also find ourselves in agreement with the author's detailed remarks on omissions, &c., in the few instances in which he has criticised what has been done in this way.

We find some admirable remarks on the excellencies of Dr. Watts's Hymns, which have lately been often and very unjustly assailed by those who prefer subjectivity, sentiment, and surface finish in a hymn. Sir Roundell Palmer has sufficiently influenced a turn of opinion as to the merits of Watts. Mr. Miller has carefully and justly compared the respective characteristics and claims of Watts and Charles Wesley: the passage is a very interesting one. He has also given, with much painstaking, a table of all the poetical compositions of Charles Wesley, with the occasions (generally marked by the titles) and the dates of their original publication: it is certainly a "literary curiosity." The notes on Doddridge's Hymns, several of them taken from an autograph M.S., are full of unusual interest. It will be supposed that Watts, Charles Wesley, and Doddridge are by far the largest contributors to the "New Congregational," as they are to many other of the collections in use among the Evangelical Churches.

We have noticed several small points worthy of corrective remark. We have room only for two. It is said of Pierpont's hymn, "O Thou, to whom in ancient time," that "the Rev. James Martineau took it from a Boston collection on which he knew he could rely, for his 'Hymns for the Christian Church and Home,' 1852": that "thence it was taken for the 'Leeds Hymn-book,' 1853, by Professor Reynolds": and that thence it passed to the "New Congregational, 1859." The hymn will be found under the title, "Dedication Hymn," in a little collection of American Sacred Poetry, published by Milner, of Halifax, certainly not later than 1839; in which it is also, by an oversight, inserted a second time; and, in each case, with the additional verse, commonly omitted in its reproduction, as follows:—

"In this Thy house, whose doors we now
For social worship first unfold,
To Thee the suppliant throng shall bow,
While circling years on years are rolled."

It was also inserted in the "Hymns and Anthems" published by the late Mr. W. J. Fox, for the use of his congregation at South-place, Finsbury, in 1841: but only four verses were given in that collection. Within a few years from that time we saw it frequently printed with other hymns for the services connected with the opening of chapels. Under the head of "John Keble, M.A.," it is said that the hymn commencing, "O God of mercy, God of might," consists of "five verses of a hymn of seventeen verses in the 'Christian Year,' for the 'Holy Communion.'" This is incorrect. Only four of the verses given in the "New Congregational" are to be found in the poem in the "Christian Year"; the fifth has nothing resembling it in that poem: and, speaking from memory, on the spur of the moment, we are inclined to say that this particular stanza was first introduced in Dr. Andrew Reed's Hymn-book. In one of Keble's verses the "New Congregational"—and perhaps Dr. Reed too—has made an important alteration. Mr. Keble wrote,—

"Fresh from th' atoning sacrifice
The world's Creator bleeding lies,
That man, His foe, by whom He bled,
May take Him for his daily bread."

The alteration consists in substituting for the words italicised, the words "Redeemer," and "for"; somewhat to the injury of the force of a subsequent line—"It is my 'Maker' dare I stay?" The alteration is unnecessary, and therefore indefensible: neither theology nor poetry requires it, for surely it is the New Testament doctrine that Christ—the Word who was made flesh—is the Creator:—"All things were made by Him, and without Him was not anything made that was made." We notice a curious coincidence as to Dr. Judson's metrical version of the Lord's Prayer, which was published in Dr. Wayland's "Memoir" in 1853 and of which it is said, "that it is comprised in fewer words than the original Greek, and in two more only than the common translation."

But we were ourselves familiar with another version, by an English hand, which was in use in 1840 or 1841, and which is identical with Dr. Judson's in six lines out of the twelve of which each consists, and has precisely the same number of words.

We hope Mr. Miller has yet something further to do for the subject he has treated so ably: and do not doubt that his work will long be gratefully consulted by editors and students of the history of our English hymns.

BRIEF NOTICES.

Theoretical Astronomy Examined and Exposed. By "COMMON SENSE." (London: Job Caudwell.) "A Daniel come to judgment: yea, a Daniel!" It seems we are altogether in mistake as to our obligations to such men as Copernicus, Galileo, Newton, Kepler, Tycho Brahe, and all that starry host. They are to be considered no longer as the greater lights in the firmament of science, but rather as nebulous masses, portentous and dusky, vagrant comets that have no business in our sphere of light, or Wills o' the Wisp that lead us credulous mortals astray. With all their prolonged and profound labours, they have but made "confusion worse confounded." But now are we to be delivered from this thralldom and delusion. The darkness is past, and the light shineth. A genius has come forth, like a giant refreshed with strong wine, and has done battle with these men and their "execrable superstitions," and has—in his own opinion—mightily prevailed. What a grand, a heroic attitude does this genius, "Common Sense," assume as he confronts the world, and takes its most honoured sons by the beard, and does not falter! What a sublime spectacle! This age has not equalled it, nor have all the ages past. Luther defying the Pope and all the devils; Athanasius facing all Christendom; the seraph Abdiel,

"Faithful found

Among the faithless, faithful only he,"

pale their glories and disappear. The form of "Common Sense" uprises, austere and grand; they are eclipsed, they are extinguished. We would that we could, from the archives of history, bring forth some great one, whose deeds might adumbrate, though but faintly, the moral heroism of this puissant knight, "Common Sense." We pass by with scorn the puny king, terrible though he was, Canute his name, who, enthroned by the sea, bade the waves retire. We put forth our utmost effort, as Milton says, almost we "make us marble with too much conceiving." *Eureka!* The Malay "Common Sense" running a muck against the astronomers is like unto the never-to-be-forgotten Mrs. Partington with her immortal mop pushing back the Atlantic. We can only speak of this book in this way. The author complains that no one attempts to answer or confute him. It would be preposterous to set about it. The book is a farrago of dogmatism. There is much semblance of reasoning and confutation, but it is semblance only. The method is to take a medley of quotations from the writings of professed astronomers, and without an attempt at understanding their meaning and drift, to worry them savagely one after another, to toss them in a heap, and then to call, in vulgar triumph, to "Englishmen," "Men of Intelligence," &c., to come and laugh at the *disjecta membra*. It seems to us that this most critical gentleman cannot have a human eye that looks before and after and round-about like the rest of us, but in its place some simple facet of an insect's optic which can see but one thing, and look but in one direction. Very incisive and pungent is he on what he happens to pounce upon, but is apparently totally oblivious of the possibility of its having any surrounding and following. As a specimen of the reasoning to be found in this book—the fact of a ship having sailed round the world is refused as a proof that the world is round, because, in like manner, the sailing round the Isle of Wight would prove that island to be round. We may add that it is maintained that the earth is not a globe, but a great level plain. As a specimen of candour and courtesy: the present Astronomer-Royal, lecturing to working men at Ipswich, said that probably if they had not been brought up in the belief that the earth moves, they would not believe it from what he then was telling them. From this it is directly assumed that he could not tell anything to prove the motion of the earth, that consequently he had not a knowledge of this himself, but only "simple belief." We are also kindly informed what salary the Astronomer-Royal has for maintaining such beliefs, prejudices, and assertions, all of them baseless. We have seldom met with a book that contains so much arrogant assumption, narrowness of view, and vulgar talk. There is not the slightest hesitation in saying the most offensive things of gentlemen held by others in highest honour. This "Common Sense" belies his name. We would suggest to him, as far more appropriate, *Nonsense*.

Discourses on "The Lord's Prayer." By CALEB WEBB. (London: Houlston and Wright.) These discourses demand, and would repay, very thoughtful reading. They are more likely to be enjoyed and to be profitable when read at home in a quiet hour, than when heard in the sanctuary. Each petition of the prayer is the subject of a discourse, and is so treated as to be complete in itself. The treatment throughout displays

considerable philosophic insight into man's mental and spiritual nature, and much subtle analysis of thought and subject. There is very little borrowed light used in illustration, even from the Scriptures themselves, directly. The style is almost severely plain. The discourses are preceded by a dissertation on the nature of prayer, the various incitements to prayer, the different attitudes of spirit in which men address themselves to its exercises, and the different ends proposed for attainment by prayer. It is asserted that "of all manners of human action, praying has, perhaps, most of distortion associated with it."

Atonement: the only Efficient Exponent of God's Love to Man, and the Source and Motive of Man's Love to God. By the Hon. SOMERSET R. MAXWELL. (London: W. Yapp.) This book is addressed not only to the indifferent and worldly, and those who reject all reference to the atoning blood in their approaches to God, but also to the formal Ritualists and the Rationalists. To these two sections of modern religionists, identified with the High and the Broad Church, the author "would direct that word of appalling import, 'Thou art weighed in the balances, and art found wanting.'" Preceding the treatise is a short poem, in which the analogy between Light in nature and Love in grace is developed. The treatise itself is intensely Scriptural, indeed, a considerable portion of it consists of quotations from Scripture. The author appears to be deeply imbued with love for the Sacred Writings, and with their spirit. His work, while presenting fully the Divine plan of reconciliation with God, is characterised rather by fervour of belief and desire than by force of reasoning. It is scarcely to be expected that it will engage even the attention of those to whom it is especially addressed, though it is likely to meet with the warm approval of those whose religious views are the same with those of the author.

The Saint's Pocket-Book; being a Short View of the Great and Precious Promises of the Gospel. By the Rev. JOSEPH ALLEINE. A New and Revised Edition. With a Sketch of His Life and Writings by James Nichols. (London: William Tegg.) This little collection of some of the admirable writings of Mr. Alleine contains "The Voice of the Herald," "The Proclamation," "The Voice of the Redeemer," "A Soliloquy," and "A Treasure of Gospel Promises, Concerning Spiritual Things, Earthly Things, and for the Saint's Support in Times of Trouble and Persecution." The editor says:—"The greater portion of this small work relates to that solemn covenant, which is virtually made, between every righteous man and his Maker, and which is adverted to and renewed in every solemn act of devotion. No author has written on it with greater clearness and ability than Joseph Alleine." There is no need to say a word upon the peculiar excellences of these well-known writings. The Sketch of the Life of Mr. Alleine contains all that is needed, and affords a fitting introduction to his deeply spiritual writings.

The Rose of Cheriton. A Ballad. By Mrs. SEWELL, Author of "Mother's Last Words." (London: Jarrold and Sons; S. W. Partridge.) A sad, sad tale, pathetically told! Mrs. Sewell is well known from her works, as an earnest philanthropist, who deplores the many evil habits of her countrymen, and has done much in noble endeavours to correct them. The Rose of Cheriton is the name given, because of her beauty and brightness, to a farmer's young wife who is the very life and soul of the household. All goes well at the farm. Children are born, and a blessing is upon them. But the husband and father takes to drinking, and a blight falls upon the family. We will not attempt to follow their changed fortunes. With power that stirs most mournful feeling is the creeping on of the utter ruin, the darkening of all the sunlight, pictured. Mrs. Sewell seems to wish that Government should devise some vigorous measures to check in its source the drunkenness in the land. A copious Appendix confirms too truly from the mouths of many witnesses, the facts of the kind which are woven into the ballad.

A Practical Introduction to Ancient Geography. By ROSCOE MORGAN, B.A. With a Map. (London: William Allan and Co.) Within some eighty pages is here given an outline of all the countries in the three divisions of the world known to the ancients, fully sufficient to serve as an introduction to the study of ancient geography. "History and chronology have been introduced in connection with geographical details; the quantities of the classical words have been carefully marked; and the entire work has been specially constructed to suit the requirements of students and of 'classical schools.'" A list of the principal battles mentioned in Grecian and Roman history, and a map of Keith Johnston's, including several sketches of the world as known at different eras, add much to the usefulness of this handy little book.

The Educator's Guide for Teachers, Parents, and Guardians. By ROBERT H. MAIR. (London: Dean and Son.) This is a very valuable guide, full of sound suggestions and advice to all whom it may concern. In his capacity as Educational Agent, the writer was brought into close intercourse with teachers for a period of sixteen years, and thus found out that there were matters of a practical nature which even the best of them frequently needed advice and direction upon. He is assured this work of his "comprises much original and useful information not to be obtained elsewhere."

As far as we can judge, this assurance is not without foundation. The book treats upon such subjects as these:—Liability of the Parent and Guardian to the School Proprietor, Scholastic Engagements, Transfer of School Property, School Partnerships, Endowed Schools, Scholastic Advertising and Testimonials, the Position of the Teacher, School Discipline, School Prizes, &c., &c. All who have to do with the conduct of schools or with private education would find much good counsel and many useful hints on this work.

The New First Standard Reader; or, Tales and Rhymes. Illustrated. Nineteenth Edition. *The New Second Standard Reader; or, Easy Stories.* Illustrated. Nineteenth Edition. Edited by JAMES STUART LAURIE, formerly H. M. Inspector of Schools. (London: Thomas Murby, and Simpkin, Marshall, and Co.) These are the first two parts of a remodelled edition of "Laurie's Standard Reader." They are most excellent helps in teaching the young idea how to shoot. The first little steps of the little folks have been accurately measured and provided for. Short sentences in monosyllables, varying type, short copies for writing on black board or slate, the simplest elements of arithmetic, attractive tales in prose and verse, pretty little woodcuts, all are alluring to the juvenile scholar. A mother teaching her child at home would find invaluable help in these little books. No. 2 is, of course, a slight advance of No. 1. Their wide circulation attests their value.

Nest: a Tale of the Early British Christians. By the Rev. J. BOXER, Willenhall, Wolverhampton. (London: Elliot Stock.) *Nest*, an old British word meaning chaste, is the name of the principal female character of this tale, the daughter of a village pastor whose church is on the banks of the Severn, and who afterwards distinguishes himself as a leader among his brethren in their conferences with the Roman monk, Augustine. There is not much of story. Matters ecclesiastical engross the larger portion of the book. The old contest between Congregationalism and Church and State is fought over with somewhat of wearisome iteration in those far-away times when the Saxons first received Christianity. The chief interest of the tale is intended to centre in the conference held at Augustine's Oak, in Worcestershire, where the monk, having met with success in his mission in Kent, summons the bishops of the British churches to meet him, and proposes to them to accept Gregory as Head of the Church. It seems to us that Augustine meets with hard measure in these pages. He is scarcely allowed the credit of having been actuated by one Christian motive in his mission to England. We think, too, that the suspicion and distrust with which his overtures to the British bishops are received by them are not at all to their credit. The tale closes in carnage and devastation wrought by Ethelfred, of Northumberland, who, at the instigation, it is said, of Augustine, laid waste the homes and lands of the innocent Britons. Surely a most interesting tale might be written describing the progress and influence of Christianity in these islands in the days when Briton and Saxon struggled for the mastery, though it might not be able to compete with "The Apostolic Age in Britain." We cannot think "Nest" a happy attempt.

NEW MUSIC.

PIANOFORTE PIECES.—*The Helena Waltzes.* By F. GODFREY, B.M. of the Coldstream Guards. (R. Cooks and Co.) This set of waltzes, composed in honour of our young Princess, is most inviting and attractive to those for whom the dance has any charm; they are melodious and spirited, and equal to the "Guards" or the "Hilda." Mr. Godfrey has also arranged the air as a song to words, written by J. H. Thirlwall, commemorative of the wedding of the Princess whose name it bears, "Helena." We, however, much prefer it in its original form as a dance.—*Marche Nuptiale.* By CHARLES GOUNOD. (Cramer and Co.) Like M. Gounod's compositions generally, this marche is original and striking; it is a little in the style of his "Soldiers' Chorus" from "Faust," but not quite so inspiring. It is so arranged for the piano as to be within the capacity of any performer of average ability, and is certainly far more worthy of practice than half the fashionable grand fantasias of twice its difficulty. We can honestly recommend it to lovers of good music.

VOCAL MUSIC.—*Gold and Gray.* By CH. GOUNOD. (Cramer and Co.) A sweet and original melody, well-harmonised, set to words which are simple and good, in both English and French. The exterior, too, of the song is as elegant and unique as it is fanciful. It is altogether a charming little song, and particularly adapted to young people; arranged in F major for soprano or tenor, and in D major for mezzo-soprano or baritone.—*To Thee Alone.* A sacred song by ANNE FRICHER. (R. Cooks and Co.) The melody of this song was composed by F. Liebig, and is published for the piano. Miss Fricher has written and adapted words of her own, and has made of it a valuable addition to the rather limited stock of good and sacred songs of the present day, within the compass of a mezzo-soprano or baritone. We commend it strongly to those who appreciate quiet sacred music.

THE LATE MR. SNIDER.—It is stated that only a few hours before his death Mr. Snider informed a friend at his bedside that he had a new secret with regard to a great principle of national defence. "I will tell you the secret to-morrow," said he, "when you call to see me." That to-morrow came, and that friend came with it to that bedside again; but the man who laid upon it was dead. The *United Service Gazette* says:—"The Secretary of State for War has decided upon granting a substantial reward to the family of the unfortunate deceased, Mr. Snider, the inventor of the new breach-loader."

Miscellaneous News.

A FEVER-STUCK VILLAGE.—The "model" village of Scorton, which is situated between Lancaster and Preston, and which contains neither a public-house nor a beer-shop, has just been subjected to a fearful scourge in the shape of typhus fever. During the past nine or ten weeks the epidemic has been raging with more or less virulence.

THE REGISTRATIONS.—In the late revision of voters the Liberals of North-west Yorkshire gained 349 votes; of South-west Yorkshire, 640; in South Derbyshire, 186; and in West Kent, 634. It is firmly believed that two Liberals will be returned for West Kent at the next election.

THE YORK INDUSTRIAL AND FINE ART EXHIBITION was formally closed on Friday, its success having far exceeded the most sanguine expectations of its promoters. The number of visitors to the Exhibition has been 377,800, or an average of 4,400 per day, and the receipts have amounted to 13,370*l.*, which will leave a handsome surplus after the payment of expenses.

ANOTHER MISMANAGED RAILWAY.—The committee appointed to investigate the affairs of the North British Railway Company have issued their report. It is stated that the accounts of the company have been deliberately and ingeniously falsified, and that the chairman has so far compromised himself as to render his holding any official position in the company an impossibility.

THE BETHELL SCANDAL.—Some curious particulars have transpired respecting Mr. Welch, the Leeds Bankruptcy Registrar, whose name, it will be remembered, occurred freely in connection with the Bethell scandal. The *Yorkshire Post* says:—"It seems that during the last six weeks, or thereabouts, Mr. Welch has been absent from his court, and has been a prisoner in York Castle for debt; and that on Monday last he was actually adjudicated a bankrupt by his own court upon his own petition. And yet this gentleman on Wednesday again sat as registrar of the court in which he is a bankrupt, and made one or more adjudications of bankruptcy against other persons."

DESTITUTION IN LONDON.—Two nearly naked boys (not brothers), of whom the eldest, when asked his age, said he "was going on for his eight," and the youngest that he was "all six," were charged before the magistrate at Worship-street with sleeping in an open van. Both said they had no father, and that their mothers had gone away, they didn't know where. The youngest said his mother before leaving him told him she could not keep him any longer. The magistrate sent the poor children to the work-house. Several vagrant children were brought before the magistrate at the Clerkenwell Police-court on Friday, and those of them for whose future good behaviour ample security was not given were remanded for a week that they might be transferred to an industrial school.

INDUSTRIAL PARTNERSHIPS OF CLOTHIERS.—On Thursday evening a meeting, numerously attended by members of the clothing trade, working men, and others, was held at the Cambridge Hall, Newman-street, for the purpose of explaining the principles of industrial partnerships, with especial reference to an organisation recently founded in the metropolis. This association, calling itself "The Industrial Partnership of Clothiers, Limited," with a nominal capital of 25,000*l.*, in shares of 1*l.* each, aims at the formation of an establishment in a central position, for the manufacture and sale of all articles of clothing, conducting its business according to a system hitherto unknown among the shopkeepers in London—that of dividing the profits to arise from its operations in stated proportions between the capitalist, the workman, and the customer. Mr. Hughes, M.P., presided.

THE SALE OF INTOXICATING LIQUORS ON SUNDAY.—On Monday a very influential meeting was held in Manchester, which was attended by ministers and laymen of all denominations, to confer upon the best means to be adopted to close the public-houses on Sundays. The result of the meeting was that a resolution was adopted to the following effect:—"That this conference believes it to be essentially necessary for the welfare of the people of this kingdom that the sale of intoxicating liquors on Sundays shall be discontinued, and that a central association be now formed, for the purpose of prosecuting an earnest appeal to Parliament for such amendment of the law as will extend the existing restrictions, so as to secure this object." Other resolutions were adopted, appointing the officers, collecting funds, &c.

THE PROSECUTION OF EX-GOVERNOR EYRE.—The Eyre Defence Committee, not satisfied with having retained Sir William Bovill, the Solicitor-General, must needs do their best to gag Mr. Coleridge. They accordingly endeavour to force a retainer on him in the name of Mr. Eyre, on the ground that the Jamaica Committee is an impersonal body, and has no *locus standi* as a prosecutor. Mr. Coleridge was retained by Messrs. Sharn and Roscoe in due form, and for a purpose explicitly stated. The attempt to muzzle him is a shabby device unworthy of gentlemen; and the supposition that a man of honour like the Attorney-General (to whom the question is referred) will lend himself to a trick which has already excited the indignation of the best men in every Inn of Court, is simply incredible.—*Star*.

THE ELECTION COMMISSIONS.—The Reigate Election Commission was on Wednesday brought to a close, so far at least as taking evidence is concerned. The Hon. Mr. Monson was the chief witness examined on that day. The principal part of his testimony was that the election cost him altogether 3,166*l.* 8*s.* 10*d.* He denied that

he had ever countenanced any improper practices. On the same day the Duke of Somerset was under examination before the Totnes Commissioners, and his evidence presented many curious features. Thus:—"I don't know," said his Grace, "of any arrangement about tenants voting for me, but I suppose there was such." . . . "I never gave my agent instructions to use any influence; but he had been agent twenty years, and I left it for him to go on in the same way as he had done before." . . . "I know nothing of the houses being let on the condition of the voting; but I dare say Mr. Michelmore did the best he could." And so forth.

ASYLUM FOR IDIOTS.—The autumnal election of this charity was held at the London Tavern on Thursday, under the presidency of Mr. Alderman Abbiss. There were 210 candidates, of whom 30 were elected. The asylum was designed to receive 400 cases, it is now full. There are annually 700 applicants for admission, and the board desire to enlarge the building, so as to enable them to accommodate 800 inmates. By the proposed enlargement the board also have in view the providing of ample space for the more thorough classification of the inmates, and their profitable occupation in a range of well-adapted workshops.

PAYING OLD DEBTS.—On Monday evening a banquet was given at the Albion Tavern, Aldersgate-street, to Mr. J. Passmore Edwards, by about forty gentlemen, in appreciation of his conduct, for having, although in possession of a legal release from his debts, "by self-denying labour and economy, recently paid the whole of his creditors or their representatives in full"; and the same occasion was taken for presenting Mr. Edwards with a suitable testimonial. Mr. John Hodge (of the firm of Spalding and Hodge) occupied the chair, and Mr. Hays the vice-chair. The chairman, in proposing the toast of the evening, said that about fifteen years ago, acting under the advice of his friend Mr. Charles Gilpin, now M.P. for Northampton, Mr. Edwards started several periodicals of interest, which had considerable circulation. From circumstances, however, to which he need not refer, after a few years Mr. Edwards found himself in debt, as many other clever and good men had done before him. At this time, when health and energy were so necessary, a severe illness overtook Mr. Edwards, and he was ultimately compelled to relinquish the struggle. By the advice of some of his friends, Mr. Edwards gave up all that he had to those to whom he was indebted, receiving from them a release in full of all their claims, together with their sympathy for what was generally believed to be the result of unavoidable misfortune. After this, for ten years, Mr. Edwards continued to work on, until at length his talents, energy, and industry achieved so much success that he was enabled to pay the whole of his creditors in full. The chairman then, after some further observations, presented Mr. Edwards with a gold watch and chain. Mr. Edwards returned thanks in a suitable speech. Other complimentary toasts followed.

AMELIORATION OF CRIMINAL TREATMENT.—On Thursday evening a meeting of the Howard Association (of which Lord Brougham is patron), was held at Stoke Newington. Mr. Stafford Allen presided. The secretary of the association, Mr. William Tallack, in explaining its object, adduced many interesting particulars relative to the prisons and to the prevention of crime. Amongst other facts he stated that whilst many of the prisons of this country are built in a style of extravagance and palatial splendour, the results of the labour of their inmates do not average 2*l.* per head per annum, whilst the average expense of each prisoner exceeds 30*l.* per annum. He alluded particularly to the necessity for making more distinction in the treatment of the multitudes of petty offenders whose misery and poverty are the root of their misdemeanours. For the smaller class of criminals guilty of violence and cruelty (especially to women, children, and dumb animals), deterrent treatment is essential. On the motion of Mr. Joseph John Fox, seconded by Mr. Robert Alsop, the following resolution was unanimously adopted, viz:—

This meeting desires to express its cordial approval of the objects of the Howard Association, and especially of the advocacy of a much greater resort to industry, of a reformatory and useful tendency, than is at present enforced in prisons; the disuse of prolonged cellular isolation, and of degrading punishments, such as the shot-drill, crank, and treadmill; the exercise of more preventive effort in the treatment of the large class of minor offenders; the permission to poor persons to pay by instalments the fines imposed for petty misdemeanours; and the promotion of adult reformatories, or, otherwise, of establishments, by the State, for the temporary industrial occupation (under proper restrictions) of discharged prisoners.

Another resolution, moved by Mr. Dell and seconded by Mr. Jackson, was passed, appointing three gentlemen "to recommend the above objects to the favourable attention of the local members of Parliament as suitable opportunities may arise." Amongst the patrons of the Howard Association we observe the names of Lord W. Lennox, the Right Hon. Dr. Lushington, Sir Walter Trevelyan, Bart., Sir John Bowring, LL.D., and William Ewart, Esq., M.P. R. N. Fowler, Esq., is the treasurer. Amongst the council are the names of several well-known magistrates and prison governors.

THE METROPOLITAN EVICTIONS.—A public meeting was held on Friday evening in the board-room of the Holborn Workhouse for the purpose of protesting against the forcible removal of the industrial classes from their homes, and of supporting the "Evicted Tenants' Aid Association" in providing suitable and healthy dwellings for the people. The Rev. Dr. Worthington, rector of St. Andrew's, Holborn, took the chair. Mr. George Cruikshank proposed—

That whereas, in consequence of alterations and improvements which are going on in the metropolis, a large number

of the industrial and poorer classes have been and are liable to be evicted from their dwellings, it is the opinion of this meeting that some steps should be taken to mitigate and avoid the serious evils which must necessarily be occasioned thereby.

He said there were places in the City of London that might readily be appropriated as temporary lodgings for the poor. He thought the part of Farringdon-market which was closed up at present, being required by the railway at some future period, could, in the meantime, be made available as a place on which to provide temporary dwellings. He considered it a disgrace to our civilisation that single rooms are inhabited by numbers of persons of both sexes, and by more than one family. Mr. G. Brooke seconded the resolution, which was supported by Dr. Stallard. He said it had been computed that 20,000 persons had been already driven from their dwellings by the railways, and that 100,000 more would be removed. The resolution was carried. Mr. L. Banks proposed the next resolution,—

That the Evicted Tenants' Aid Association, whose object is to protect the interest of the evicted, and prevent the evils of overcrowding by providing healthy houses for the people, is entitled to the warm support of all classes of the community.

Mr. H. T. Humphreys seconded the resolution, which was carried. The chairman said that he had had an interview with the Home Secretary that day, and he felt that the cause of the poor could not be in safer or kinder hands than those of Mr. Walpole. He was certain that Mr. Gathorne Hardy, who had remained in town in order to investigate the whole system of the Poor Laws, to which the right hon. gentleman was by no means favourable, would also watch the interests of the poor. It was announced that the meeting was the first of a series of 100 which are proposed to be held in London during the coming winter and spring.

Gleanings.

The municipal elections throughout England took place on Thursday.

A committee has been formed in the City to collect funds for the relief of sufferers by the great Quebec fire.

The cattle plague returns show an increase of nine cases on the preceding week. The total number reported was fifteen.

Mr. Rickman, who has been for twenty-seven years master at the Derby Midland station, was on Thursday run over by a passing train, causing instantaneous death.

Victor Hugo asks no less than 20,000*l.* for his new novel, entitled "93," which is to come out in ten volumes. There is some fear lest the French Government should prevent its being published and sold in France.

It is anticipated that by January next a beginning will be made with the new street from Blackfriars Bridge to the Mansion House.

Among the "guys" at the East-end on Monday were several representing ritualistic clergymen in their "ribbons," which we are told were very popular, and proved exceedingly remunerative to their enterprising owners.

The prevailing fashion of wearing the beard and moustache unshorn is likely to receive considerable impetus from the fact that the Prince of Wales has abandoned the razor, and has announced his intention to wear his beard for the future in patriarchal fashion.

WITHOUT THE MEANS.—When the Irish priest rebuked his parishioner for drunkenness, and told him that "whenever he entered an alehouse to drink, his guardian angel stood weeping at the door,"—"And if he had sixpence he'd be in himself," was Pat's reply.—"Cornelius O'Dowd" in *Blackwood's Magazine* for November.

AN INDIAN BRIDE.—An Arkansas paper gives an account of the marriage of a gentleman recently to a Choctaw belle, Miss Kath-le-no-he, daughter of "Black Cloud," a Caddo chief. The lady is described as a full-blooded Caddo, over six feet in stature, very comely, and straight as one of the pines of our northern wilderness. At the wedding the bride wore silver decorations in her hair weighing over a pound.

TIME IS MONEY.—At a newspaper office in Sydney, Australia, is a tablet informing visitors that the editor cannot be spoken to unless paid for his time. Persons desiring an audience are invited to buy a ticket of admission at the door of the waiting-room—one hour costing ten shillings; half an hour, six shillings; fifteen minutes, three shillings, and so on.

THE END OF SODOM AND GOMORRAH.—The latest Yankee notion is embodied in a proposal from "a petroleum salt and sulphur company to buy up the lands around the Dead Sea and develop the immense treasures which they contain. Indeed, we suppose every gallon of the water of that sea might be profitably distilled, so as to separate from it the various mineral salts in which it is so rich."

MATRIMONIAL EPIDEMIC IN AMERICA.—The American papers declare that matrimony has this year been an "epidemic" in that country. In Ohio the official returns show that the marriages in that State for the year ending July 1, 1866, were 20 per cent. more than for any previous year. The *Cincinnati Gazette* has the following philosophical paragraph on the subject:—"The reason for this great increase in one year is very obvious. The majority of the men who went to war were young unmarried men. Many of them probably went with engagements of marriage to be fulfilled after the war. Others who could not be married for prudential reasons found themselves better off at the close of the war, and made haste to marry. These and other reasons which may be supposed brought on a much greater number of marriages

in the year subsequent to the war than in any previous year. Any idea, therefore, that Ohio will not have as many people in 1870 as if the war had not occurred is extremely fallacious. We lost but 80,000 men in the war (a great number, certainly), and this the recuperative power of nature will much more than make up. There is, however, a considerable difference in the proportion of marriages in different countries."

A REMARKABLE DREAM.—A strange story is told of a farmer in Pennsylvania, who—so the story runs—had a dream, during the recent severe and protracted storm, that the fill across a chasm some hundred feet deep, on the Atlantic and Great Western Railroad, near Mansfield, Ohio, had given way under a passenger-train, and let it down into the abyss. The next morning he visited the place and found the road all right, but the dream made such an impression upon his mind that he could not sleep that night. Getting up, he procured a lantern, and went to the chasm, and found that the fill had been washed out since morning, leaving nothing but the unsupported ties and track over the chasm. Hearing the train approaching, he clambered across the break, and, running down the road succeeded in stopping it just at the edge of the chasm. The train was a very large one, and was filled with persons who had been to the great Union Meeting at Mansfield.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The feelings of stagnation and languor that have taken possession of the money market since the panic, still remain in force.

At this moment when the public are keeping such large balances at their bankers, and shunning permanent investments, the result of the biddings for the 850,000. of Victoria Government Six per Cent. Debentures, has attracted much attention. The total applied for was no less than 3,075,000. of which 1,526,000. was at and above the official minimum or reserved price, which was 102. 10s. The total number of tenders was 418, and all those below 101. 15s. 6d. will receive no allotment. The largest amount applied for in any one tender was 300,000. (at 103. 5s.), and the lowest 100.; as the interest will run from July 1st, the official minimum was about equivalent to par.

The amount of these biddings is regarded by some as a sign that confidence is about to revive among that portion of the public who have money to invest.

The Bank return showed an increase of 250,550. in the reserve of notes, and an increase of 346,238. in the bullion. Subjoined in a comparison of the present position of the Bank and price of consols for the week ending November 3, 1866, with the corresponding date of last year:—

	Nov. 3. 1866.	Nov. 4. 1865.
Bank bullion	£16,723,596	£13,227,803
Bank reserve	6,952,430	5,314,960
Notes in circulation	23,810,455	21,847,305
Rate of discount	4½ per cent.	7 per cent.
Price of Consols for money	89½	88½

The reason now assigned for maintaining the rate of discount at its present figure is that the directors foresee the probability of a drain of bullion to Egypt, in payment of raw cotton.

Consols are now quoted at 89½ to ½ for money, and 89½ to ¾ for the December account. Manchester, Sheffield, and Lincolnshire have fallen to 40.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Oct. 31.

ISSUE DEPARTMENT.	
Notes issued	£30,762,385
Government Debt	£11,015,100
Other Securities	8,984,910
Gold Coin & Bullion	16,762,885
	£30,762,385

BANKING DEPARTMENT.	
Proprietors' Capital	£14,558,000
Reserve	3,226,411
Public Deposits	3,921,163
Other Deposits	17,859,471
Seven Day and other Bills	625,828
	£40,185,858
	£40,185,858

Nov. 1, 1866. W. MILLER, Chief Cashier.

Births, Marriages, and Deaths.

BIRTHS.

ERCCER—October 25, at the Manse, Old, Northamptonshire, the wife of the Rev. Henry William Mercer, of a son. GANNAWAY—October 25, at Dacre-park, Lee, S.E., the wife of the Rev. J. F. Gannaway, of Travancore, India, of a daughter.

HOWARD—November 2, the wife of Mr. John B. Howard, 1, Fairlight Villas, King Edward's-road, Hackney, of a daughter.

MARRIAGES.

SHEPPARD—DREWETT—October 26, at Friend's Meeting-house, Leighton Buzzard, John Norman Sheppard, of Heme Hempstead, to Lucy, daughter of the late William Drewett, of Luton. No cards.

CHARLWOOD—ARMSTRONG—October 29, at the Congregational church, Ashurst Wood, East Grinstead, by the Rev. Benjamin Slight, Mr. James Charlwood, of East Grinstead, to Ellen, third daughter of Mr. John Armstrong, of Owllet's Farm, Hammerwood.

HODGES—DALTON—October 30, at Westminster Chapel, by the Rev. Samuel Martin, Richard, second son of Mr. John G. Hodges, of Upper Holloway, to Sarah Ann, eldest daughter of Mr. John Dalton, of Millbank-street, Westminster. No cards.

KNOX—WILLS—October 30, at Highbury Chapel, Bristol, by the Rev. David Thomas, B.A., assisted by the Rev. H. M. Gunn, brother-in-law of the bride, George Walter Knox, Esq., of Sheffield, to Ann, second daughter of H. O. Wills, Esq., of Bristol.

ELLIS—SYKES—October 30, at Queen-street Chapel, Leeds, by the Rev. W. Thomas, Mr. John Ellis, Wakefield, to Rhoda, youngest daughter of the late Mr. Samuel Sykes, of Fulneck, near Leeds.

PUDEPHATT—WORTH—October 30, at Heath-street Chapel, Hampstead, by the Rev. W. Brock, jun., John, youngest son of Stephen Puddephatt, Esq., of Brook-hurst, Bucks, to Mary, second daughter of Samuel Leake Worth, Esq., of Oxford-street, and The Lodge, Wotton.

BRUMBY—MARSDEN—October 31, at Rushmore-road Chapel, Manchester, by the Rev. R. M. Davies, of Oldham, Mr. Joshua Brumby, of Liverpool, to Martha Higginbotham, daughter of Mr. T. P. Marsden, of Manchester.

WILLIAMS—LLOYD—October 31, by license, at the Congregational chapel, St. Asaph, by the Rev. R. Hughes, of Conway, uncle of the bride, the Rev. John Williams, of Maintwrog, to Elizabeth, daughter of Mr. John Lloyd, Peniarth Waen, near St. Asaph.

NEWTON—LAWRIE—November 2, at Trinity Chapel, Ravensbourne-park, Lewisham, by the Rev. Dr. Macfarlane, of Clapham, moderator of the United Presbyterian Synod, Frederick W. Newton, Esq., of Black River, Jamaica, to Isabella Nicholl, elder daughter of James Laurie, Esq., Perry-hill, Sydenham. No cards.

DEATHS.

BOWMAN—October 16, at Gainsford, near Darlington, of consumption, aged twenty-two, Sarah Margaret, the beloved wife of Dr. F. W. Bowman, and daughter of the late Rev. Henry Birch, Congregational minister at Driffield.

TURRILL—October 25, at Great Milton, Oxfordshire. Mr. William Turrill, of the city of Oxford, aged twenty-seven.

SMITH—October 28, after a short illness, Mr. Thomas George Smith, of 78, New North-road, Hoxton (deacon of Pavement Chapel), in the fifty-eighth year of his age.

WILSON—November 1, at Sherwood Hall, Mansfield, after twenty-four hours' illness, William Wilson, Esq., aged sixty-six.

WHITE—November 1, at Mildmay Park, Stoke Newington, Elizabeth Stallwood White, in the sixty-sixth year of her age.

HOLLAND—November 2, at 25, Lower Brook-street, Grosvenor-square, Saba, wife of Sir Henry Holland, Bart., M.D., and eldest daughter of the late Rev. Sydney Smith.

HOLLOWAY'S OINTMENT AND PILLS—Universal Patronage.—Let all sufferers from general or local diseases take heart and follow the wake of thousands who ascribe their restoration to health to the use of these noble remedies. Rheumatism in the muscles or joints, gouty pains, neuralgic tortures, cramps, and spasmodic twitches, depart under the appropriate employment of Holloway's Ointment and Pills. Bad legs, all kinds of ulcers, sores, wounds, burns, pimples, cutaneous inflammations, and dropsical swellings, are best met with and quickest conquered by this Ointment, which happily combines harmlessness with efficiency. The reputation which Holloway's Ointment and Pills have acquired throughout the habitable globe should induce every afflicted person to give them a trial before despairing of relief or abandoning hope.—[Advrt.]

Markets.

CORN EXCHANGE, LONDON, Monday, Nov. 5.

There was a moderate supply of English wheat fresh up to this morning's market, the condition of which was not very good. It met a slow sale, at a decline of 2s. per qr. on the rates of this day so-nigh. Foreign was held firmly, and a fair amount of business transpired, at quotations equal to those of Monday last. Barley about the same in value, but demand scarcely so good. Beans and peas firm. The arrivals of oats for the week was large, the bulk still being from Russian ports. Good heavy old oats realised late rates, but inferior samples and new corn were not a free sale, and prices of such were in favour of the buyer.

CURRENT PRICES.

	Per Qr.	Per Qr.
WHEAT—	s. d.	s. d.
Essex and Kent, red, old	50 to 56	
Ditto new	44 to 51	
White, old	56 to 62	
„ new	50 to 56	
Foreign red	48 to 52	
„ white	52 to 62	
BARLEY—		
English malting	31 to 36	
Chevalier	38 to 42	
Distilling	27 to 31	
Foreign	20 to 27	
MALT—		
Pale	54 to 67	
Chevalier	64 to 68	
Brown	48 to 53	
BEANS—		
Ticks	42 to 44	
Harrow	44 to 47	
Small	47 to 51	
Egyptian	37 to 41	
PEAS—		
Grey	33 to 35	
Maple	35 to 38	
White	37 to 40	
Boilers	38 to 40	
Foreign, white	38 to 40	
RYE	26 to 28	
OATS—		
English feed	21 to 26	
„ potatoes	26 to 31	
Scotch feed	23 to 27	
„ potatoes	26 to 31	
Irish black	20 to 25	
„ white	21 to 26	
Foreign feed	21 to 25	
FOUR—		
Town made	47 to 50	
Country Marks	36 to 39	
Norfolk & Suffolk	34 to 36	

BREAD.—LONDON, Monday, Nov. 5.—The prices of wheaten bread in the metropolis are from 8½d. to 9d.; household ditto, 7d. to 8d.

METROPOLITAN CATTLE MARKET.

MONDAY, Nov. 5.—The total imports of foreign stock into London last week amounted to 15,693 head. In the corresponding week in 1865 we received 19,909 head; in 1864, 13,674; in 1863, 10,896; in 1862, 11,980; in 1861, 12,755; in 1860, 6,324; and in 1859, 6,294 head. There was a large supply of foreign beasts on sale here this morning, in fair average condition. The trade was consequently heavy, on lower terms. The prime French and Topping beasts realised 4s. 10d. per 8lbs. The best Dutch sheep were worth 5s. 8d. per 8lbs. The arrivals of beasts fresh up this morning from our own grazing districts were only moderate. There were some really prime beasts in the market; but the general quality of the supply was only middling. All breeds moved off heavily, at a decline in the quotations, compared with Monday last, of quite 2d. per 8lbs. The general top quotation was 5s. 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received 1,700 shorthorns, &c.; from other parts of England, 700 various breeds; from Scotland, 80 Scots and crosses; and from Ireland, 50 oxen and heifers. The supply of sheep was only moderate. Most breeds, however, came to hand in improved condition. The sale was heavy, and the quotations gave way 2d. per 8lbs. Prime Downs and half-breds changed hands at 6s., and prime Lincolns at 5s. 4d. per 8lbs. There was a slow demand for calves—the show of which was moderate—on former terms—viz. from 4s. 6d. to 5s. 6d. per 8lbs. The sale for pigs was very inactive, on easier terms. The highest figure was 5s. per 8lbs.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3	4 to 3	8	Prime Southdown	5 10 to 6 0
Second quality	3	10	4	Lamb	0 0 0 0
Prime large oxen	4	6	4 to 10	Lge. coarse calves	4 6 5 0
Prime Scots, &c.	6	0	5 to 2	Prime small	5 2 5 6
Coarse inf. sheep	3	8	4 to 0	Large hogs	4 0 4 6
Second quality	4	2	5 to 0	Neat-sm. porkers	4 8 5 0
Pr. coarse woolled	5	4	5 to 8		

Quarter-old store pigs, 30s. to 33s. each. Suckling Calves, 20s. to 21s.

NEWGATE AND LEADENHALL, Monday, Nov. 5.

These markets are rather heavily supplied with each kind of meat. Generally speaking, the trade is heavy, on lower terms. The imports of foreign meat last week were—145 packages from Hambro', 473 packages from Rotterdam, and 2,956 carcasses from Nieuw Diep.

Per 8lbs. by the carcass.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3	2 to 3	4	Small pork	4 8 to 5 2
Middling ditto	3	6	4 to 0	Inf. mutton	3 4 to 4 0
Prime large do.	4	2	4 to 4	Middling ditto	4 2 4 6
Do. small do.	4	4	4 to 6	Prime ditto	4 3 5 0
Large pork	3	8	4 to 6	Veal	4 3 5 2

COVENT GARDEN, LONDON, Saturday, Nov. 3.

Importations of pears, apples, grapes, and other autumnal produce have this week been heavy. Pineapples and hot-house grapes are in excess of the demand. New oranges have arrived in excellent condition, and are selling at from 4s. to 5s. per 100. Prickly pears and pomegranates have also made their appearance; the former fetch 7s. 6d. per dozen, and the latter 6s. to 6s. per dozen. Kent cob nuts have slightly advanced in price. English pears consist of Marie Louise, Gansel's Duchesse d'Angoulême, Louise Bonne of Jersey, and Gratioli. Vegetables continue abundant. Portugal onions realise from 6s. to 12s. per 100. Flowers chiefly consist of orchids, asters, dahlias, calceolarias, pelargoniums, fuschias, balsams, cockscombs, mignonette, and roses.

PROVISIONS, Monday, Nov. 5.—The arrivals last week from Ireland were 1,695 hkins butter and 2,743 bales bacon, and from foreign ports 20,832 casks, &c. butter, and 1,094 bales of bacon. The business transacted in the Irish butter market was very limited, the extreme mildness in the weather being against the sale; quotations are merely nominal. Foreign declined 2s. to 4s. per cwt.; best Dutch 118s. to 120s. The bacon market further declined 3s. to 3s. per cwt.; sales of best Waterford made 62s. on board, and in proportion landed.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 5.—These markets are tolerably well supplied with both foreign and home-grown potatoes. The demand is chiefly confined to fine parcels, in which a fair average business is passing at late rates. Inferior qualities are neglected. Last week's import was 8 bags and 24 baskets from Rotterdam, 261 casks Jersey, 8 barrels Bremen, 60 sacks Dieppe, 40 bags Hamburg, 3 packages Boulogne, and 18 packages Nieu Diep. Yorkshire Regents, 90s. to 110s.; Fines, 100s. to 110s.; Kent and Essex Regents, 70s. to 130s.; Rocks, 80s. to 110s.; Scotch Regents, 80s. to 110s. per ton.

BOROUGH HOP MARKET, Monday, Nov. 5.—Our market remains without material change; fine samples are still in request at last week's quotations, and prices of all qualities continue very firm. Our trade, although not brisk, is steady, and no alteration of importance is looked for on this side of Christmas. The inquiry for yearlings, olds, and Americans noticed in our last report has resulted in large sales, and transactions of more importance in this class of hops are expected before long. Reports from Bavaria and Bohemia are more encouraging, and a better feeling prevails in the markets there, imparting more firmness to prices. Belgian advices without change. New York advices to the 33rd ult. report the market as firm for all kinds of 1866 growth, with a decidedly upward tendency. Really fine 1866 hops command 65s. per pound, lower sorts, 57s. to 62s. Sussex, 14s. to 168s.; Weald of Kent, 140s. to 175s.; Mid and East Kent, 160s. to 220s.; Farnham and Country, 180s. to 23s.; yearlings, 90s. to 140s. The imports of foreign hops into London last week were 40 bales from Calais, 89 from Boulogne, 70 from Rotterdam, 186 from Hamburg, 65 from Ostend, 343 from Antwerp, 75 from Bremen, and 65 from Dunkirk.

SEED, Monday, Nov. 5.—There was scarcely any supply of English cloverseed, and prices were pointing upwards generally. Foreign red samples were held for very high prices, and not many showing. White cloverseed is extremely dear, and few sellers of fine. White mustardseed remains dull; the leading houses having got their supply, there is no anxiety to make more purchases, and those holders who stood out too long must submit to very moderate rates. Canaryseed of fine quality remains dear. Winter tares were taken in small parcels, at former quotations.

WOOL, MONDAY, Nov. 5.—Since our last report there has been very little business doing in any kind of wool. Prices, however, are well supported. The quantity of wool on offer is still limited, and it is understood that very light stocks continue to be held on the continent.

OIL, Monday, Nov. 5.—Lined oil moves off slowly a 38s. per cwt. on the spot. For rape oil the market is quiet on former terms. Fish oils are a dull inquiry. Cocoa-nut and palm oils are steady. Turpentine is very firm, at 41s. to 41s. 6d. for America, and 40s. for French spirits.

TALLOW.—LONDON, Monday, Nov. 5.—The tallow trade is quiet, at about late rates. F.Y.C. is quoted at 44s. 3d. per cwt., 44s. for delivery to the end of the year, and 45s. 6d. for spring delivery. Rough fat is selling at 2s. 3½d. per 8lbs.

COALS, MONDAY, Nov. 5.—Market very heavy, at last day's rates. Hetton's, 22s.; Hartlepool, 22s.; Tees, 21s. 9d.; New Hartlepool, 21s.; Wyburn, 17s.; Wormalf, 19s. 6d.; Byron, 19s. 6d.; Braddys, 20s. 9d.; Holywell, 17s.; Hartlepool, 17s. 3d. Fresh ships, 24; screw steamers, 27; left from last day, 14; ships at sea, 50.

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